Gopala Tapani Upanisad

Shrila Vyasadeva

The following abbreviations are used in the text:

- **P** indicates the commentary attributed to Prabodhānanda Sarasvaty.
- **KS** refers to Kusuma Sarovarawala Kṛṣṇadāsa'sedition of GTU in which that commentary is published (KS is only used for comments on the text of the Upaniṣad itself).
- **J** - the commentary attributed to Jīva Goswami.
- **VV** - Viśvanātha Chakravarty's commentary.
- **BY** - Upaniṣad Brahmayogī's commentary.
- **SM** - Siddhāntī Mahārāja's edition and comments.
- **NG** - Nṛtyagopāla's Bengali translations of text and commentaries found in the SM edition.
- **YM** - Yati Mahārāja's English translation.
- **KK** - Kuśakratha dāsa's English translation.

गोपालधतापनथयोपनिषद्

पूर्वतापनथ

Gopāla Tāpanīya Upaniṣad

Pūrva-tāpanī

(1)

प

सच्चिदानन्दरूपाय कृष्णायाक्लिष्टकारिणे च
नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे चच

oṁ
sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kāriṇe
namo vedānta-vedyāya gurave buddhi-sākṣiṇe

Translation:

I offer obeisance to Kṛṣna,
who possesses a form of eternity, knowledge and bliss absolute,
whose every act is untroubled,
who is the object of knowledge identified by the Vedānta,
and who is the guru, the witness present in the intelligence.

Commentaries:

VV 1: The *Tāpanī-śruti* begins here with a *maṅgalācaraṇa* that consists of obeisances to the supreme deity that is its subject. Out of supreme compassion, this Upaniṣad reveals the *Gopāla-mantra* as a part of the worship of the supreme possessed of attributes by which those who are qualified can be freed of the impediments to spiritual advancement and obtain the association of the Supreme Soul, Śrī Kṛṣṇa, whose essence is eternity, knowledge and bliss. Those who listen to it will attain the perfection of undisturbed knowledge, an understanding of the appropriate behavior of the saintly, and, through the descriptions of the facility by which such achievements can be had, the proclivity to act in accordance with these instructions. The word Kṛṣṇa is divided into two parts: *kṛṣ* means "eternity and knowledge," *ṇa* means "bliss."
The word ***akliṣṭa-kāriṇe*** is explained as "one who frees his devotees from the five *kleśas*: i.e., ignorance *(avidyā)*, egoism *(asmitā)*, attachment *(rāga)*, hatred *(dveṣa)*, and absorption *(abhiniveśa)*. The Śruti continues by saying that Kṛṣṇa is directly or indirectly the object of all the Vedas. This is confirmed by scriptures such as *Bṛhad-āraṇyaka Upaniṣad* 3.9.26: "I ask you about that puruṣa described in the Upaniṣads (*taṁ tv*

aupaniṣadaṁ puruṣaṁ pṛcchāmi)"[1] and *Gītā* 15.15.
The next two adjectives further substantiate that Kṛṣṇa is worthy of obeisances: he is "**the guru, the witness present in the intelligence**." As the guru Kṛṣṇa gives beneficial instructions, and he is the witness of not only the intelligence, but of all the senses, the mind, and the life breath.[2] This indicates the overriding importance of knowledge, as did the statement, "he is **the object of knowledge identified by the Vedānta.**"
The word *tāpanī*, which has the same meaning as *upaniṣad*, indicates the subject (*viṣaya*), the goal (*prayojana*) and the relations (*sambandha*). How so? Because by studying this Śruti, those who desire liberation will learn the Gopāla-mantra through which their residence in the womb, the pain of birth, disease, old age, death and lamentation, etc., will disappear and leads them to the Para-Brahman Kṛṣṇa, who puts an end to *saṁsāra.*
The one desiring liberation *(mumukṣu)* is the one eligible *(adhikārī)* for the study of this text; the subject (*viṣaya*) is the form of eternity, knowledge and bliss known as Kṛṣṇa, who puts an end to material bondage (*saṁsāra*); the ultimate purpose (*prayojanam*) is conclusive liberation from the cycle of material life and the obtention of Kṛṣṇa's *svarūpa*.[3]

BY 1: I worship Hari, who is beyond description, who bestows liberation on the yogis, whose abode is the five sectioned [mantra], who is effulgent when manifested with his attributes.

This division of the *Atharva-veda* known as *Gopāla-tāpanīyopaniṣad* is glorious in that, while eager to demonstrate the magnificence of Brahman with attributes, it shows that in the final outcome only the attributeless Brahman is without comparison. A short work, it begins with descriptive tales consisting of exchanges between a group of sages and Lord Brahmā in the *Pūrva-tāpanī*, between the gopīs and Durvāsas, and finally between Brahmā and Nārāyaṇa in *Uttara-tāpanī.* In these exchanges, the answers to questions have the purpose of revealing the glories of perfect understanding. The text begins with an invocation of auspiciousness that proceeds into the shell story.
Whatever is not swallowed up by the world of five elements full of falsehood, unconsciousness and misery is called *sac-cid-ānanda.* This truth is known as Kṛṣṇa, a name which, as indicated by its derivation from the root √*kṛṣ*, means that he steals away everything in the universe, i.e., whatever is superfluous to himself, and because it is his remainder, he swallows it.
He is known as *akliṣṭa-kārin* or the one who makes slender the miseries of his devotees. He is revealed in the Vedānta or the Upaniṣads, because the testimonies found there establish his truth clearly. He is guru because he gives instructions which are of benefit to all living creatures. The "**intelligence is witness**" (*buddhi-sākṣiṇe*) means that through his existence as the *pratyag-ātman* ("the soul as divided into each individual entity"), he observes thousands of positive and negative manifestations through the functions of the intelligence.
The word *namas* indicates the non-difference of the soul and Kṛṣṇa, for in the Śruti it is stated that this word is indicative of unity (*namas tv aikyaṁ pravadet*).

P1, J1: P only.

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1 This passage is discussed in VS 1.1.5, 3.2.15 (Baladeva).

2 Nṛtya Gopāla Śāstrī (NG) interprets, "by which is meant that he makes it possible for the senses, mind, etc., to perceive what then becomes knowledge."

3 It would appear that Viśveśvara means identity with Kṛṣṇa. Thus PJ discussion gives a revised version of the same categories.

The root of all Cupids is Kṛṣṇa,
Govinda, to whom I bow.
He is the beloved of all the gopīs
and the stealer of those souls
who are attached to him.

By the power of Śrī Kṛṣṇa Caitanya,
I write this *Kṛṣṇa-vallabhā* commentary
to the *Gopāla-tāpanīya-śruti,*
knowing that it will bring auspiciousness.

I have discovered the secret knowledge that is the object of this most auspicious text, which is filled with good fortune. At its beginning, the Goddess of Revealed Knowledge (*śruti-devī*) salutes the supreme lord, who is master of even the gods, as she is about to bring into being this holy text, the *Tāpanīyopaniṣad,* which contains within it a most complete account of the fullness of Śrī Kṛṣṇa's potencies. Its object is the revelation of great secret truths about Śrī Kṛṣṇa and his essence. Alternatively, she prays is simply praying that she, or the entire universe, may be able to take complete refuge in Kṛṣṇa, the object of her discourse.

Both: The reverend Gautama demonstrates in the Tantra named after him the value of the *Gopāla-tāpanī-Śruti* as a source of spiritual proofs:

klīṁ-kārād asṛjad viśvam iti prāha śruteḥ śiraḥ
la-kārāt pṛthivī jātā ka-kārāj jala-sambhavaḥ

The foremost of all the Śrutis says that [Brahmā] created the universe from the syllable *klīm*, that [the element] earth was born from the letter *la* and water from the letter *ka*.

That the words "foremost of the Śrutis" refer to this work is clear, for it is indeed written in the *Pūrva-tāpanīya*: "From *ka* comes water, from *la*, the earth. From *ī* comes fire and from the *bindu* comes the moon, while the sun is born from the combination of these letters." (1.31)
This Upaniṣad of the name *Gopāla-tāpanīya* was studied in the Pippala and other branches of the Atharva Veda and preserved by the illustrious Parāśara clan of brāhmaṇas in the Gurjara [Gujarat] region. It begins by offering salutations to Kṛṣṇa, its object of discussion, by stating that he is the supreme truth according to all the Vedānta.
The core of this verse is "**I offer obeisance to Kṛṣṇa,**" that is, "to Kṛṣṇa the son of Devakī," as indicated by the *Sāmopaniṣad* (*Chāndogya Upaniṣad,* 3.17.6) and elsewhere, "The son of Devakī is devoted to Vedic knowledge" (*brahmaṇyo devakī-putraḥ*)." This same Kṛṣṇa is referred to in the *Bhāgavata-purāṇa* and other scriptures as *kṛṣṇas tu bhagavān svayam,* the original manifestation of the personal aspect of the Godhead (BhP 1.3.28). The word *namaḥ* in the verse means, "I offer myself in body, [words] and mind." Such an action [of surrender] directed to someone other than Kṛṣṇa would have no real meaning or purpose (*asad-bhāvāt*).

The Śruti continues her identification of Kṛṣṇa by elaborating on his essential nature (*svarūpa*), describing him as "**possessing a form of eternity, knowledge and bliss absolute.**" The word *sat* means "not limited by time or space', *cit* means "self-luminous"

(*sva-prakāśa*) and *ānanda* "unequalled, extreme joy." The word "form" (*rūpa*) will be explained subsequent to the question "What is [his] form?', (1.7). In short, "[I offer salutations] to him whose essential aspect is manifest in the beautiful [human] bodily form of Kṛṣṇa."

The Śruti now turns to describing Kṛṣṇa by elaborating on the superiority of his energies, saying, "**whose every act is untroubled,**" that is, he is in every respect [the possessor] of inconceivable energies, since he is the effortless performer of all acts (*sarva-kartṛtvāt*). [These effortless displays of power are apparent in his] (1) showing Brahmā in a moment the unlimited universes, everything that they need to function, and their indwelling deity (*antaryāmin*) [i.e., the Garbhodaka-śāyin who is the source of Brahmā in each universe]; (2) in immediately giving the liberation that is rarely bestowed on even great philosophers to such demons as Aghāsura and others; (3) in immediately awarding even Pūtanā the extremely rare status of a mother; (4) in immediately giving the supreme love manifest in ecstatic symptoms such as horripilation, etc., [indiscriminately] to even non-moving beings, as well as to Brahmā and Śiva, through the playing of his flute, etc.; (5) to completely astound at every moment every living being as well as even his own self with the power of his beauty ; (6) and finally, in becoming the intimate friend of his associates whose moods of love have been perfected. This last is the result of a great fortune that is sought by *paramahaṁsas* up to and including Śukadeva, and by the great devotees up to and including Viriñci and Lakṣmī.

Should anyone wonder what proof there is of all these instances, the author uses the expression "**who is the object of knowledge identified by the Vedānta**', in order to show that Kṛṣṇa is specifically to be known through one authoritative source. He is to be known by the Vedānta, i.e., the perfected understanding of the well-drawn conclusions of the Vedic literature, the topmost portion of the Vedas. The aforementioned qualities of Kṛṣṇa's *vigraha* [i.e. *sat, cit, ānanda* and *rūpa*] are attested one by one in the following verses of the *Bhāgavata*:

(1) To demonstrate *sat*:

yo'yaṁ kālas tasya te'vyakta-bandho
ceṣṭām āhuś ceṣṭate yena viśvam
nimeṣādir vatsarānto mahīyāṁs
taṁ tveśānaṁ kṣema-dhāma prapadye

O unmanifest friend! This creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another of your forms. I surrender unto you, the controller of time and the reservoir of all good fortune.(BhP 10.3.26)

(2) To demonstrate *cit*:

na cāntar na bahir yasya na pūrvaṁ nāpi cāparam
pūrvāparaṁ bahiś cāntar jagato yo jagac ca yaḥ

He has neither inside nor outside; nothing is before him nor after him. He himself exists both before and after the universe, he is within and without the universe. Indeed, he himself is the universe. (BhP 10.9.13)

(3) To demonstrate *ānanda*:

aho bhāgyam aho bhāgyaṁ
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the is the greatest bliss, the eternal and most complete form of Brahman, has become their friend. (BhP 10.14.32)

(4) To demonstrate *rūpa*:

sa tvaṁ kathaṁ mama vibho'kṣipathaṁ parātmā
yogeśvaraiḥ śruti-dṛśāmala-hṛd-vibhāvyaiḥ
sākṣād adhokṣaja uruvyasanāndha-buddheḥ
syān me'nudṛśya iha yasya bhavāpavargaḥ

Oh mighty one, how is it that you have been able to come into my sight [in this form]? You, the supreme soul, are visible to the greatest yogīs only because they meditate on you within their hearts, which have been purified by the knowledge of the revealed scriptures. You are [normally] beyond the perception of our senses, especially those of one like me whose intelligence has been blinded by the limitless distresses of material life. May you, the source of liberation, always be visible to me here. (BhP 10.64.26)

The statement "**whose every act is untroubled**" can be supported by a great number of well-known texts found in the *Bhāgavata* and elsewhere. As to his being "**the object of knowledge identified by the Vedānta,**' Kṛṣṇa tells us in the Gītā, "I am the exclusive knowable principle of all the Vedas" (15.15). In the *Bhāgavata* (11.21.43) also, Kṛṣṇa states:

māṁ vidhatte'bhidhatte māṁ vikalpyāpohyate tv aham
etāvān sarva-vedārthaḥ śabda āsthāya māṁ bhidāṁ
māyā-mātram anūdyante pratiṣiddhya prasīdati

It is I who am the goal of activities prescribed in the *karma-kāṇḍa,*while the *upāsanā-kāṇḍa* describes me as the ultimate deity to be worshipped. The *jñāna-kāṇḍa,* meanwhile, identifies various things such as the sky to be identical with me and then denies their supremacy to ultimately prove that I am indeed the goal of all Vedic knowledge.

The question may be asked, "How can one reach such an understanding of the Vedānta's conclusions?" In anticipation of such a question, the Śruti says: "**who is the guru,**" by which is meant that he also appears in the form of the preceptor who teaches these truths. The source of the ability to recognize the guru is further explained: "**the witness present in the intelligence.**" The meaning of this is that Kṛṣṇa is the presiding deity of the intelligence and is thus the cause of the ability to understand the [divine] form that is being explained [by the guru and scripture]. Therefore the purport of the verse as a whole is that Kṛṣṇa alone is worthy of refuge due to his possessing the appropriate qualities.
Since salutations are performed in this verse without any description of benefits to be derived from them, it is clear that the pure devotee is the only person qualified

(*adhikārin*) to understand the *Gopāla-tāpanī Upaniṣad*. The subject (*viṣaya*) of the work is the Truth named Kṛṣṇa, and the goal to be achieved (*prayojana*) is pure devotion. The *sambandha* or "relations" are the practices and results of the practices related to that goal. This is the Śruti's intention in this verse.

YM 1. Generally follows the comments of Jīva, but also refers to the commentary by BSS on *Brahma-saṁhitā*. The similarities have been noted by Siddhāntī Mahārāja also who quotes at length here and in 1.3 from Jīva's commentary to BS 5.1. Siddhāntī Mahārāja adds references from *Vāsudevopaniṣad*: *devakī-nandano nikhilam ānandayet* [which I could not find in the printed edition of this Up.].
Elements discussed: The primacy of Kṛṣṇa's name; Kṛṣṇa as Para-Brahman: *avatīrṇaṁ kṛṣṇākhyaṁ paraṁ brahma narākṛti* (ViP 4.11.2). Also BhP 7.10.48, 10.14.32. About astounding self with own beauty: BhP 3.2.12. About *sac-cid-ānanda-vigraha*, Jīva says in his commentary to BS 5.1, "If one cannot understand how there can be a form of joy, etc., then he should understand that we are talking about a form characterized by these attributes -- *sac-cid-ānanda-lakṣaṇo yo vigrahas tad-rūpa evety arthaḥ.*" About *akliṣṭa-kāriṇe,* SM further quotes BhP 10.37.9-11. About *guru-antaryāmī,* he quotes CC 2.22.47, 1.1.45 and BhP 11.29.6.

KK 1: Viśvanātha quotes Gītā 10.11. Baladeva quotes the following etymology of Kṛṣṇa's name from the *Nārāyaṇīya*:

kṛṣāmi medinīṁ pārtha bhūtvā kārṣṇāyaso mahān
kṛṣṇo varṇaś ca me yasmāt tasmāt kṛṣṇo 'ham arjuna

O Arjuna! I am known as Kṛṣṇa because am black in color, having become a great iron plough by which I labor this earth. (Mbh 12.330.14 or 12.342.79)[4]

(2)

प मुनयो ह वए बत्राह्मणमूचः च का: परमो देवः च कुातो मृत्युर्बिभेति च
कास्य विजानेनाखिलञ्जध विजाताञ्च भाति च केानेदञ्च विष्टञ्च साञ्जसारतथतिभ

oṁ. munayo ha vai brāhmaṇam ūcuḥ: kaḥ paramo devaḥ? kuto mṛtyur bibheti? kasya vijñānenākhilaṁ vijñātaṁ bhavati? kenedaṁ viśvaṁ saṁsaratīti.

Comments on text: BY and HBV (1.160) have *bhavati* instead of *bhāti*. HBV also has *jñānena* instead of *vijñānena*.

Translation:

OM. The sages, it is recalled, asked of Brahmā, "Who is the supreme god? Of what is death afraid? By knowing what can all things be fully known? By whom is the universe made to turn?'

Commentaries:

4The first number is from the electronic version of Mbh on J. Smith's website at Cambridge; the other from Vol 5 of the Gétä Press edition, 5th edition, Saà 2045 (1989).

VV 2: The word *brāhmaṇa* means Brahmā, but used out of prosodical considerations. *Ha vai* is an indeclinable locution that means "is recalled." *Saṁsarati* means either "spreads" (*prasarati*) or "comes into being" (*utpadyate*).

BY 2. Having established the unity of Brahman and the *pratyag-ātmā* in the invocation (*maṅgalācaraṇa*), with the word "OM" the Śruti commences the shell story, which will give deatail information about the Gopāla-mantra. Nārada and other sages, i.e., those who are practiced in philosophical thought (*manana-śīla*) on the truth presented in the sacred syllable *om*, namely that there is nothing beyond Brahman, approached the god Brahmā, described here as the first brāhmaṇa, thinking it to be their duty to clarify these matters for the sake of the people who are ignorant of themselves. What were their questions? "Who is the supreme worshipable being?" and so on.

P 2, J 2: In order to demonstrate [**P**: his own desired object], the author recounts a series of questions and answers in this section. The use of the syllable "om" at the beginning is for the sake of invoking auspiciousness, for it is the sound vibration that is the source of all sounds; it contains within it the names of the Lord and all the mantras related to them. **The sages** here refers to the four Kumāras because of their primacy [*prathama-prāptatvāt*]. [The four Kumāras are the first sons of Brahmā.] The words *ha vai* [which are merely emphatic indeclinable particles] are used to indicate that this activity is being remembered. The word *deva* means "worshipable." The other questions are an effort to establish the characteristics that make this god the most worshipable. **Of what is death afraid?** Not only death, but everything that accompanies it. **By knowing what can all things be fully known?** The word *bhāti* means "becomes fully illuminated." **By whom is the universe made to turn?** here means "By whom is everyone and everything in the universe made to engage in their own specific duties? "

YM 2: YM relates this text to the words *gurave buddhi-sākṣine* in the previous verse and Gītā 4.34 about *paripraśna,* comparing such questioning to a calf's sucking the cow's udder, without which no milk comes out. About *oṁkāra* at the beginning of a document, NG quotes the following verse, also found in Baladeva's *Govinda-bhāsya* 1.1.1:

oṁkāraś cātha-śabdaś ca dvāv etau brahmaṇaḥ purā
kaṇṭhaṁ bhittvā viniryātau tena māṅgalikāv ubhau

The two words *om* and *atha* broke out of Lord Brahmā's throat at the beginning of creation. They are thus both auspicious invocations.

SM also quotes BhP 11.21.42. **KK 2:** Viśvanātha: "The question is asked in such a way so as to elicit the 18-syllable mantra as a reply."

(3)

तदु होवाच बत्राह्मणधः च कृष्णो वए परमञ्च दएवताम् च गोविन्दान्मृत्युर्बिभेति च
गोपथजानवश्भजानेन ताज्जानञ्च भवति च स्वाहयेदञ्च साञ्चसारतथति

tad u hovāca brāhmaṇaḥ | kṛṣṇo vai paramaṁ daivataṁ | govindān mṛtyur bibheti | gopī-jana-vallabha-jñānena taj-jñānaṁ bhavati | svāhayedaṁ saṁsaratīti |

Comments on text: HBV (1.160) has *tān u* instead of *tad u*. Also *tad akhilaṁ vijñātaṁ bhavati* instead of *taj-jñānaṁ bhavati*.

Translation:

Brahmā answered: Verily, Kṛṣṇa is the supreme deity. Death is afraid of Govinda and by knowing Gopī-jana-vallabha one knows all things. This world is made to turn by Svāhā.

Commentaries:

VV 3-6: *Gopī* is either that which protects the entire universe with [Kṛṣṇa's] name and forms or who covers or hides the supreme person; in either case this refers to nature or Māyā. *Vallabha* means the master of this nature, i.e., the creator, sustainer and destroyer of all that is produced by material nature.
Svāhā is the mantra by which offerings are made into the sacrificial fire.[5] It is derived from the root *ā √hu* with the prefix *su* meaning "well-done," meaning "according to the vidhi."[6]
[The following explanation is given by NG.] *Svāhā* comes to mean *māyā* because, as a result of sacrificial offerings, the jīva wins sense pleasures and is born into this world. It thus is synonymous with repeated birth and the necessity for a material creation.

BY 3. Having been approached with these questions by Nārada and the other sages, Brahmā answers with an explanation of the *Gopāla-mantra-rāja,* the king of all mantras, the Gopāla-mantra. The well-known deity Kṛṣṇa is the supreme worshipable object, because, as his name reveals, he draws (*karṣaṇāt*) his devotees out of the illusion that there is anything else in existence other than himself; as the Śruti says, "He is the supreme worshipable object amongst all others" (*taṁ devatānāṁ paramaṁ ca daivatam — Śvetāśvatara* 5.7).
Having answered who is the supreme worshipable object, Brahmā goes on to answer the second question. The name **Govinda** is explained as follows: "g*o*" means "gīḥ", i.e., words or sound vibrations, such as "Thou art that" (*tat tvam asi — Chāndogya* 6.8.7, etc.) and the other *mahā-vākyas* of the *śruti*. By these utterances, one can come to an understanding (*vindate*) that Brahman, the supreme and uncontested Self who is revealed when one realizes that everything other than the self is impossible and simply a secondary effect produced of that [Supreme] Self. Death is the illusion that there is anything other than the Self. The purport is that the source of death's fear is Govinda's incontestable non-duality. As the Śruti says, "It is from fear of him that the wind blows" (*bhīṣāsmād vātaḥ pavate -- Taittarīya* 2.8).
In answer to the question, "By knowing what will all things be completely known?" [the Śruti] answers "**by knowing Gopī-jana-vallabha, one knows all things.**" The word "*gopī*" is derived from the root *√gop*, "to maintain or protect," i.e., "that which through

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5 This etymology is tentatively accepted by Monier-Williams and Macdonell ("auspicious word"). The verb root *√ah* is only used in the perfect tense. "to say, speak, state, declare, acknowledge, etc." MW gives the following meanings for *svāhā*: "hail! hail to! May a blessing rest on *" As a noun: "an oblation, oblation personified." Both *svāhuti* and *svāhvāna* (which would confirm both the etymologies we have been given) are found in RV.

6 More definitions of *svāhā* given below in PJ to text 5 below, page 21.

names and forms maintains the illusion that there is something other than the self," or, alternatively, from the root √*gop* meaning "to hide or conceal," *gopī* means "the one who conceals the fact that other than Brahman there is nothing." In both cases, *gopī* means *māyā*. The world is created out of that part of him (*māyā*) that is ignorance, and is destroyed through that part that is knowledge. Thus the word *gopī-jana* means "born of *māyā*," i.e., the universe other than the self, created as it were out of this idea that something other than the Self exists. *Gopī-jana-vallabha* therefore refers to the *paramātman*,[7] by whom the universe of five elements is permeated, perceivable by the illuminated consciousness, the only absolute reality, alone without any competitors (*nispratiyogika*). By knowledge of him, this entire universe of ignorance is recognized as lacking this aspect of freedom from relativity, for only Brahman, the absolute reality, will remain.

Now we turn to the question, "By whom is the universe made to turn?" The following verse is found in the *Śruti*:

yā ca prāg ātmano me mā tathānte ca tiraskṛtā |
brahma-vādibhir udgītā sā māyeti vivekataḥ ||

"That which (*yā*) at first [seems distinct from] me, the self, and in the end is shown not to be so (*mā*), is said by the philosophers of Brahman to be *māyā*." (*Varāhopaniṣad* 2.51)

Yā refers to the concept of my and mine of the self which exists at first, and is ultimately to the final realization not to be so. Thus the *brahma-vādins* describe *māyā* through the use of discrimination. Because there is nothing in existence other than Brahman, at no time does *māyā* have any existence. As clearly stated, *māyā* is also known as *svāhā*: *su* ("well") *āhā* ("stated").

P 3, J 3-6: The answers are given here in the same sequence as were the questions, each of which seemed to be treating of a different subject. Here the word *u* is used for emphasis, *ha* to show that Brahmā spoke clearly. The idea is that Brahmā spoke clearly and directly.[8]

7As to BY's etymology of *gopī-jana-vallabha,* the following verses from the *Gautamīya-tantra* are often quoted by Jīva Gosvāmī, particularly in th *Brahma-saṁhitā* commentary and *Gopāla-campū* (*Pūrva*:15.72

gopīti prakṛtiṁ vidyāj janas tattva-samūhakaḥ
anayor āśrayo vyāptyā kāraṇatvena ceśvaraḥ
sāndrānandaḥ paraṁ jyotir vallabhatvena kathyate
athavā gopī prakṛtir janas tad-aṁśa-maṇḍalam
anayor vallabhaḥ proktaḥ svāmī kṛṣṇākhya īśvaraḥ
kārya-kāraṇayor īśaḥ śrutibhis tena gīyate
aneka-janma-siddhānāṁ gopīnāṁ patir eva vā
nanda-nandana ity uktas trailokyānanda-vardhanaḥ

(1) *Gopī* means the material nature, *jana* the twenty-five elements. The supreme lord who is the resting place of both these, who pervades them as their cause, and who is personified joy and the supreme light is known as their *vallabha*. (2) Alternatively, *gopī* means [*parā*] nature, *jana* her various expansions. Their *vallabha* or master is the Supreme Lord known as Kṛṣṇa. The Śrutis thus glorify him as the lord of both cause and effect. [a reference to *Śvetāśvatara* 6.8] (3) Or alternatively, he is the husband of the gopīs, who are perfected through unlimited lives; he is the son of Nanda Mahārāja, who increases the joy of the three worlds.

8It would appear that in certain texts, the word Hairaṇya is used instead of Brahmā. This is explained in terms of Brahmā's name Hiraṇyagarbha which, according to the commentary, will be used later on, Cf. GTU 1.8.

P alone: Alternatively, the word *brāhmaṇa* is used to designate Brahmā because he is helplessly being driven to contemplate the question, "How can a special taste in devotional practice be attained?" The word *brāhmaṇa* means, "One who is fixed in contemplating the nature of Brahman." Therefore, the author explains the nature of him who is named Kṛṣṇa by saying that he is the supreme worshipable object. [Why is he the supreme worshipable object?] Because his worship is the form of all varieties of divine joy taken together and because there is no difference between *brahmānanda* and *camatkāra* ["aesthetic delight" or *rasa*]. The word "**death**" (*mṛtyu*) refers to *māyā*, which is the source of the repeated births and deaths of the living beings. What is *māyā* afraid of? The various forms of the Lord as revealed in the Vedic scriptures. The question is asked out of a vision of the extreme value of knowledge and prema. The word *brāhmaṇa* is used with the intention of arriving at a particular, specific meaning. The worshipable entity known as Krṣṇa is the Supreme Person of that name. He is verily the possessor of all powers, he is the essence of the very limit of all the concentrated goals of life. Therefore *māyā* is afraid of the single-mindedly devoted servants of Kṛṣṇa. In answer to the question "By knowing what will everything become clear?" Brahmā says, "By knowledge of *gopī-jana-vallabha,* all other forms of the supreme person will become known." In other words, Kṛṣṇa will be fully known through his form as the lover of the gopīs, and through this knowledge all other things will be known. The gopīs are Kṛṣṇa's love potencies and he is the lover of them all. The potency of love (*premaśakti*) is also called *svā*, while the word *hā* indicates devotion to Kṛṣṇa. Taken together, this means that they are his own (*svīyā).*

YM 3-6: Quotes Viśveśvara, which is basically the same as BY: *āhā = āhuti-kriyā,* "the act of calling".] By this *māyā* is the universe, i.e., all living beings, made to revolve, i.e., become a place of repeated birth and death.
SM goes into the etymology of the word Kṛṣṇa, quoting all three verses found in Jīva's commentary to *Brahma-saṁhitā* 5.1. Jīva focusses on the idea of *kṛṣi bhūr-vācakaḥ,* the idea of being (*sattā*) which the root √*kṛṣ* is supposed to mean in these definitions. He ultimately states that Kṛṣṇa thus refers to the eternal being, as identified in the Śruti -- *sad eva saumyedam agra āsīt* (*Chāndogya* 6.2.1). SM uses the example of two synonyms, *vṛkṣa* and *taru,* both of which mean tree. One (*vṛkṣa* -- "that which is to be cut down") is specifically an epithet, i.e., an attribute of the tree that has come to mean tree. But once the synonymy has been established, the word is no longer limited to its etymological meaning. Thus he returns to the original meaning of √*kṛṣ* and says that Kṛṣṇa is *sarvākarṣaṇa-śakti-viśiṣṭa ānandātmā,* "the soul of joy, characterized by the power to attract everything." Because this is his quality, the *jīva* also has the same basic joyful nature. This is an interpretation of the following verse from *Gautamīya-tantra*.

kṛṣi-śabdaś ca sattārtho naś cānanda-svarūpakaḥ
sukha-rūpo bhaved ātmā bhāvānanda-mayas tataḥ

See also PJ to text 5 below. About *govinda,* SM adds two references from BhP 3.25.42-43. About *gopī-jana-vallabha,* SM follows the definition of *gopī* as *śakti* or *māyā*, but elaborates that there are two kinds of *māyā*. Taking the idea of *gopī-jana-vallabha* as the "creator of the material world through his external potency," he cites VS 1.1.1 and BhP 1.1.1, as well as *Taittarīya* 3.1.1 (*yato vā imāni bhūtāni jāyante*) and Gītā 10.8 (*ahaṁ sarvasya prabhavaḥ*). CC 2.6.140. Back to the idea of knowing everything, he quotes *yasmin vijñāte sarvam eva vijñātaṁ bhavati* (*Śāṇḍilyopaniṣad* 2.2). YM translates *Gopī-jana-vallabha* as "the cynosure or apple of the eye of the Vraja gopīs."

KK 3: Baladeva: "By answering them in this way, Brahmā was, in effect, initiating them.

(4)

तदु होचुः च काः कृष्णःधच गोविन्दश्च कोऽसाविति च
गोपथजानवश्धभः काः च काा स्वाहेति चच

tad u hocuḥ | kaḥ kṛṣṇaḥ | govindaś ca ko'sāv iti |
gopī-jana-vallabhaḥ kaḥ | kā svāheti ||

Comment on the text: This reading given here takes out the *sandhi*, making the sentences very short and adding interrogative pronouns for each element. It thus differs slightly from all other readings except for HBV. HBV has *tam u* instead of *tad u*.

Translation:

The Sages then asked, "Who is Kṛṣṇa? And who Govinda? Who who is Gopī-jana-vallabha? And what is Svāhā?"

Commentaries:

BY 4: Having heard Brahmā's words, the sages were eager to have more specific descriptions of this truth and so continued with further questions, starting with "Who is Kṛṣṇa?"

P 4, J 7: In order to gain fuller knowledge of Kṛṣṇa, etc., the sages continue to ask questions in this subsequent section. **P alone:** The Śruti brings up these questions out of a desire to describe the mysteries of Kṛṣṇa through the 18-syllable mantra, which will be explained by Brahmā in answering them. Although there would have been much reason to be reticent in asking about these confidential matters, none of the sages had the slightest hesitation in so doing, and they asked them plainly and confidently.

(5)

तानुवाच बत्राह्मणः च पापकार्षणो गोभूमिवेदविदितो विदिता
गोपथजानविद्याकालधाप्रेरकास्तान्माया चेति साकालझध परझ बत्रह्मएव तत् चच

tān uvāca brāhmaṇaḥ | pāpa-karṣaṇo go-bhūmi-veda-vidito viditā gopī-jana-vidyā-kalā-prerakas tan-māyā ceti sa-kalaṁ paraṁ brahmaiva tat ||

Comments on the text: *Viditā* is not found in all readings. HBV has *veditā*. YM etc. are correct in assuming that this is an answer to the four questions, therefore the four words should be taken as answers. *Viditā* then becomes superfluous. From the commentary it

appears to be an alternative reading. *Vidyā, avidyā* or *āvidyā* in *gopījan*vidyā*? PJ commentary and HBV opt for the third. BY reads *gopī-jana-vidyā-kalāpī-prerakaḥ*.

Translation:

Brahmā answered them, saying: "[Kṛṣṇa is the one who] destroys our sins; Govinda is he who is the knower of and is known to the cows, earth and the Vedas; Gopī-jana-vallabha is he who inspires the wisdom and arts of the gopīs; Svāhā is his māyā. All these taken together is the Para-brahman in his full glory."

Commentaries:

BY 5: Brahmā answers the sages after having been asked the questions in the previous text. What is his answer? "**The destroyer of sins.**" Since his self is eternity, knowledge and bliss, he destroys sin, which is essentially untruth, the absence of consciousness and misery. The word **Govinda** means "**known by the cows, the Earth and the Vedas.**" He who can be known through the Vedas is named Govinda. The meaning of the word **Gopī-jana-vallabha** is given as follows: gopī means "the protecting or maintaining energy" from the verb √*gop* which means to conceal or to protect. *Jana* means "all" or "taken in their entirety." He who drinks or swallows all aspects of ignorance and knowledge which are outside the self is *gopī-jana-vidyā-kalā-pī*. Or, he is the one who possesses all varieties of knowledge (*vidyā-kalāpa*).[9] He is "**the one who inspires**" because he is the indwelling soul of all creatures. Brahmā explains **Svāhā** as being Kṛṣṇa's *māyā*, by which those who are ignorant of their own nature are forced to suffer repeated births and deaths. That entity known as God (*īśvara*) taken together with all his parts, when all those parts have lost characteristics exclusive to themselves, is known as the Supreme Brahman. The results of meditating upon him are described in the subsequent section.**P 5; J 8-9**: Brahmā answers the questions in the order they were asked of him. By the word "**sin**", the author includes all evil doing, even up to the *asurāparādha*, i.e., the sins committed by the demons. One who destroys all offenses, including these, is supremely worthy of worship. This is the author's intention, which is justified in that the word Kṛṣṇa can be etymologically derived from the verb √*kṛṣ* which is being used here with the meaning "**one who destroys all sins.**"[10] Therefore only he who is reputed to have this quality on the authority of the *Bhāgavata* and other scriptures can be identified by the name Kṛṣṇa.
On the other hand, in the opinion of certain persons, the word Kṛṣṇa indicates the Lord's qualities of eternity, consciousness and bliss as shown in the verse *kṛṣir bhū-vācakaḥ śabdo ṇaś ca nirvṛti-vācakaḥ*, and in the words *sac-cid-ānanda-rūpāya* in the invocatory verse of this Śruti, etc.
Now the word *go* has various meanings according to the context in which it is used. The two words *go-bhūmi* can also be taken together as a single unit. *Gauḥ* ("**cow**") refers primarily to the well-known animal species, but the same word can also mean *bhūmi* ("**Earth**") and **Veda** ("knowledge, scriptures"). He who is known (*vidita*) to all these *go* is Govinda. Taking the root meaning √*vid* in an active sense (*viditā*), Govinda can also mean "one who knows the cows, the earth and the Vedas," or one who has found and possesses them. When speaking of the specific animal species known as the cow, it is to

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9This part follows BY's alternative reading, *gopī-jana-vidyā-kalāpī-prerakaḥ*.

0[10]Strictly speaking this is incorrect. Probably incorrect for *karśana*, which means to make lean or make disappear. *Karṣaṇa* can mean "draw, drag, pull; plough, cultivate; torment, vex." Baladeva glosses this name as "he whose transcendental pastimes attract even the minds of the sinful."

be understood that those cows which are present in the land of Nanda Mahārāja are being referred to, for this is where Kṛṣṇa earned the name Govinda. Thus the land of Gokula surrounding Nanda's dwelling is specifically being indicated by these words. In other words, Govinda is he who is known in that place, where he is justly famed for his unreserved or completely free (*svaira*) pastimes. In Mathurā and Dvārakā, Kṛṣṇa respects the religious duty of the demons, whose obligation is to die while fighting him, by killing them [and either sending them to heaven (Svarga) or giving them liberation]. In Vraja, however, Kṛṣṇa grants Pūtanā and others the reward of eternal life right there in Vraja itself, just as though they were great devotees. He behaves in this way because they have created a relationship with him. Because he makes himself manifest in totally independent and liberated (*svaira*) pastimes like these, death greatly fears Govinda. Kṛṣṇa is glorified in this way in all the worlds as well as in the Vedas. We also arrive at the same conclusion through the active form *viditā*, for through his glories in the world and the Veda, he is attained in his essential form in Gokula.

Now we turn to the name **Gopī-jana-vallabha,** for it was stated previously that through knowing [Kṛṣṇa's epithet] *gopī-jana-vallabha* one could come to full knowledge of him and everything else. Those who are the forms or parts (*kalāḥ*) of perfect knowledge (*āvidyā*), that is loving devotion in a specific mood, are the *gopī-jana*. He who inspires them, i.e., who engages them in his personal pastimes, is their lover. Wisdom or ā*vidyā* is explained in *Bhagavad-gītā* (9.2): “This is the royal knowledge, the king of secrets.” The word *kalāḥ* glossed as *rūpāḥ* is explained in *Brahma-saṁhitā* (5.48):

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I worship the original person, Govinda, who though being the soul of every being, dwells exclusively in Goloka in his own personal form, in the company of his parts (*kalāḥ*) or energies, who are overcome by a special mood of love which is both ecstatic and transcendental.[11]

The word *vallabha* (*ramaṇaḥ*) is also explained further in this Śruti (*Uttara,* 22) when Durvāsas says: *sa vo hi svāmī bhavati* -- “He is verily your husband.” The same meaning is confirmed by the instructions to meditate on him surrounded by the gopīs, both in this Śruti and elsewhere.

Any other meaning would be contradicted by the following statements:

yatra vidyāvidye na vidāmo vidyāvidyābhyāṁ bhinnaḥ |

In him we know neither knowledge nor ignorance, for [he] is distinct from both knowledge and ignorance (*Uttara-tāpanī,* 19).

hlādinī sandhinī saṁvit tvayy eva sarva-saṁsthitau
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite

1[1]Siddhänté Mahäräja cites the 64 arts here in reference to the word *ävidyä*. They can be found in Siddhänta Sarasvaté’s commentary to this verse in *Brahma-saàhitä*. This is followed by an extensive (8 pages) argument demonstrating (in opposition to all evidence) that Jéva is really a *parakéyä-vädé*. This starts with *Laghu-bhägavatämåta* 1.436-440. The above verses are discussed in Jéva’s *Kåñëa-sandarbha*, 186. For Jéva's position, see Jan Brzezinski, "Did Kåñëa marry the gopés in the end?" *Journal of Vaiñëava Studies.* Vol.5, No. 4. 1997.

The three energies, *hlādinī, sandhinī* and *saṁvit* are all present in you, for you are the resting place of all things. The energy in which joy and suffering are mixed is not present in you, however, for you are devoid of the [material] qualities. (*Viṣṇu-purāṇa* 1.12.69)

hlādinyā saṁvid-āśliṣṭaḥ sac-cid-ānanda īśvaraḥ
avidyā-saṁvṛto jīvaḥ sakleśa-nikarākaraḥ

The Lord is eternity knowledge and bliss absolute, embraced by the *hlādinī* and *saṁvit* potencies. The jīva, surrounded by ignorance of himself, is overwhelmed by great amounts of suffering. (Śrīdhara Svāmī)[12]

It is further said that when the Lord is embraced by these potencies (i.e., the gopīs), he is revealed to a greater extent. Thus,

tatrātiśuśubhe tābhir bhagavān devakī-sutaḥ

The Lord, the son of Devakī, looked even more beautiful when in the company of the gopīs (BhP 10.33.6).

Thus, simply to know Kṛṣṇa as Govinda is not enough. To know him perfectly, one must know him as the Govinda who is absorbed in the greatest love (*prema*). This is what distinguishes him [from all other forms of Godhead]. Therefore Uddhava states, "Afraid of the material world, the sages desire [the same achievement as the gopīs], as do we…" (*vāñchanti bhava-bhiyo munayo vayaṁ ca,* BhP 10.47.58) and "This extreme mercy of physical love [with Kṛṣṇa] was not achieved by even Lakṣmī…" (*nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ* -- BhP 10.47.60).

These potencies [the gopīs] are named Lakṣmīs in *Brahma-saṁhitā* (5.40):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantamlakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I worship the original male, Govinda, who takes care of the sacred cows in the land where the buildings made of philosopher's stone are surrounded by desire trees, all the while being respectfully served by hundreds and thousands of goddesses of fortune.

But since they are shown here to be greater than even the well-known goddess of fortune Lakṣmī who lives in Vaikuṇṭha, they are given the name Mahā-lakṣmī.
The discussion now turns to the words "**his māyā**", which is a reference to *svāhā*: *Māyā* here refers to Yogamāyā, which is the transcendental energy, or alternatively, his mercy. *Māyā* is defined as follows in various Sanskrit lexicons:

tri-guṇātmikātha jñānaṁ ca tathā cic-chaktir eva ca
māyā-śabdena bhaṇyante śabda-tattvārtha-vedibhiḥ

2[12]This verse is found in Çrédhara Svämé's commentary to BhP 1.7.5-6. It is also found in *Bhagavat-sandarbha* (para 117), where it is said to come from *Saravajïa-sütra.* That same section on Kåñëa's energies is repeated in Jéva's *Rädhä-kåñëärcana-dépikä* (pp. 10-11).

The *Śabda-mahodadhi* says: "The word māyā is said by the knowers of lexicographical science to mean, (1) that which encompasses the three qualities, i.e., material nature; (2) knowledge; and (3) the spiritual energy."

The *Nighaṇṭu* says that *māyā* is a synonym of "knowledge" (*vayunaṁ jñānam*). The *Viśva-prakāśa* says: "*Māyā* means both arrogance (*dambha*) and mercy (*kṛpā*)." Whichever one of these meanings one accepts, since in its identity as spiritual potency or as mercy, *māyā* is an integral part of Kṛṣṇa's own nature and is thus at the source of all activity for everyone, this answer is appropriate for the question that was asked ["What makes the world go round?"].
[Further proofs from the Upaniṣads showing that by his energy the world turns.]

ko hy evānyāt kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt

Who would breathe and who would live if there were no supremely joyous person in the [spiritual] sky? (*Taittarīya Upaniṣad* 2.7.1)

The *Kena* (1.2) says, "the eye of one's eyes" (*cakṣuṣaś cakṣuḥ*); the *Kaṭha* (2.2.15): "By whose light, the whole world is illuminated" (*yasya bhāsā sarvam idaṁ vibhāti*).Nor should one think that his *māyā* does not make the universe revolve, for this would contradict the explanation of the word *svāhā* given later, where it is said to be the source of universal creation through self-surrender to the Supreme Lord (in commentary to 1.15 below).[13] The word *svāhā* is explained in the *Gautamīya-tantra* as follows:

sva-śabdena ca kṣetra-jño heti cit-prakṛtiḥ parā
tayor aikya-samudbhūtir mukha-veṣṭana-varṇakaḥ
ataeva hi viśvasya layaḥ svāhārṇave bhavet

Svā refers to the knower of the field, *hā* is the higher, spiritual nature. From the combination of these two arises the sacred word *svāhā* appears on the lips. Therefore, the dissolution of the universe takes place in the ocean of *svāhā*.[14]

Following the sequence of the questions asked by the sages, Brahmā answered each item separately. Now, however, he shows that they are not in fact distinct: "**All these taken together is the Para-brahman in his full glory**." For the four previous elements that have been discussed (*kṛṣṇa, govinda, gopī-jana-vallabha* and *svāhā*) are all aspects of the supreme Brahman in human form known as Kṛṣṇa. The two names that follow (*govinda* and *gopī-jana-vallabha*) are simply further descriptions of Kṛṣṇa. Because the meaning of the fifth element of the mantra (*svāhā*) is his *svarūpa-śakti,* it is non-different from him. That Kṛṣṇa alone can be called the Para-brahman will be shown in the *Uttara-tāpanī*, starting with (24), "How can such an *avatāra* be considered to possess the characteristics of Brahman?"
It is also shown in the *Viṣṇu-purāṇa* (4.11.2):

yador vaṁśaṁ naraḥ śrutvā sarva-pāpaiḥ pramucyate
yatrāvatīrṇaḥ kṛṣṇākhyaṁ paraṁ brahma narākṛti

3[13]One overcomes Māyā through surrender to the Lord. Gītā 7.14.

4[14]The texts are frightfully confused for this particular commentary. Nṛtyagopāla translates *mukha-veṣṭana-varṇakaḥ* as the words on the lips, or *om*. Siddhāntī Mahārāja follows with these quotes: Śvetāśvatara 6.8 (*parāsya śaktir vividhaiva śrūyate*), CC Madhya 8.150-152; BhP 2.9.33 (*ṛte'rthaṁ yat pratīyeta*); Gītā 9.8.

Any man who hears about the Yadu-vaṁśa will be liberated from all sin, for in that family was born Kṛṣṇa, the Supreme Brahman in human form.

This is also stated in the *Bhāgavata* (7.10.48): "Hidden there was the Para-Brahman, taking on the characteristics of a human being" (*gūḍhaṁ paraṁ brahma manuṣya-liṅgam)*. Also (BhP 10.14.18): "The unmeasurable Brahman was remaindered as two [Kṛṣṇa and Balarāma]." (10.14.32): "Whose friend is the eternal, full form of Brahman, who is the [personification of] supreme joy." In the *Gītā* also (14.27), Kṛṣṇa says: "I am the foundation of Brahman" (*brahmaṇo hi pratiṣṭhāham*).

KK 5: Baladeva quotes the following verses confirming the definition given here of Kṛṣṇa's name:

kṛṣṇeti maṅgalaṁ nāma yasya vāci pravartate
bhasmībhavanti tasyāśu mahā-pātaka-koṭayaḥ

For those who chant the auspicious holy name of Kṛṣṇa, millions of grievous sinful reactions are immediately burnt to ashes.

(6)

यो ज्ञयायति रसति भजति सोऽमृतो भवति सोऽमृतो भवतथति च

yo dhyāyati rasati bhajati so 'mṛto bhavati so 'mṛto bhavatīti.

Comments on text: BY, HBV do not repeat *so'mṛto bhavati.*

Translation

Whoever meditates upon him, chants his mantra[15] and worships him becomes immortal. He becomes immortal.

Commentaries:

VV 10: *Rasayati* = "chants the five-part mantra with the *kāma-bīja*." *Bhajati* = "performs *pūjā*." **BY 5:** Nothing.

P 6; J 10: The aforementioned truth will be established by the laudatory remarks in this sentence. Some texts precede this verse with an object "that" in the neuter singular (*etat*), referring back to the Para-brahman mentioned in the previous section. This means, "that which is named Kṛṣṇa," i.e., whoever meditates etc. upon the entity named Kṛṣṇa who possesses extraordinary powers [**P:** named *svāhā*]. By "whoever," he means that absolutely anyone has the right (*adhikāra*) to do so. By immortal is meant that he

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5[15]According to the *Dhätu-päöha*, there are two roots √*ras*. The first of these (*DhP* 17.63) means "to roar, make a noise, to sing, to praise." In the context here, it means chanting the mantra, or japa. The other (*DhP* 35,77) refers to the act of tasting or relishing, from which the word *rasa* is derived. Evidently, the coincidence is a happy one for the devotee exegete. Sanätana Gosvämé glosses this word in HBV 1.160 as *äsvädayati kértanädinä*, which combines both meanings.

will obtain a spiritual body (*ānanda-ghana-mūrti*). The word *rasati* ("takes pleasure") is read with "worships": "whoever worships him with relish" through eliminating all substitutes, deceptions, false goals (*sarvopādhi*).[16]

SM 10. This verse announces the fruits of remembering Kṛṣṇa and chanting the five-part mantra. The fruits of remembering Kṛṣṇa are further described in BhP 12.12.54:

avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abharāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ
jñānaṁ ca vijñāna-virāga-yuktam

KK 6: *rasati* "glorifies."

(7)

ते होचुः च किञ्च। तदत्रूपम् च किञ्च। रसनम् च कथञ्च वाहो तद्भजनम् च तत्सर्वं विविदिषतामाख्याहथति चय

te hocuḥ | kiṁ tad-rūpam | kiṁ rasanam | kathaṁ vāho tad-bhajanam |
tat sarvaṁ vividiṣatām ākhyāhīti ||

Comments on text: HBV 1.160 adds *su-* before *vividiṣatām.*.

Translation:

The sages asked, "What is his form? What is his mantra?[17] And how does one engage in his worship? Please explain all these things to us, for we are so eager to learn."

Commentaries:

BY 6: Out of a desire to perform meditation, the sages ask again.

P 7; J 11: Here the sages ask about the object of meditation and the act of relishing, etc. By asking about the form that is to be meditated upon, it is understood that they wish to particularly know more details about Kṛṣṇa's personal form.

SM, YM 11. Comment on *paripraśnena sevayā.*

(8)

6[16]BRS 1.1.10 *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalaṁ | hṛṣīkeṇa hṛṣīkeśa-sevanaṁ bhaktir ucyate ||* (attributed to the *Nārada-pañcarātra*)

7[17]This is usualy rendered, "How does one relish him?" But in keeping with the comments in note 15 and the answer given to this question in texts 12ff, this seems to be the most correct translation.

तदु होवाच हएरण्यः च गोपवेशमभ्रभाभझ तारूणझ कल्पदत्रुमाश्रितम् च

tad u hovāca hairaṇyaḥ | gopa-veśam abhrābhaṁ
taruṇaṁ kalpa-drumāśritam |

Commentary on text: *taruṇam* is not found in BY.

Translation:

The golden one answered: "[That form is] dressed as a cowherd, has the color of a cloud, young, and standing under a desire tree."

Commentaries:

VV 12: On the basis of the verb root √*gup,* the word *gopa-veśa* means "the protector." The word *abhra* means "that which carries water" or ocean; he who possesses the nature of the ocean, i.e., is deep and limitless like the ocean, is *abhrābha*. *Taruṇam* means free from old age and death. "**Taking shelter of a wish-fulfilling tree**" (*kalpa-drumāśritam*) [is here interpreted in another way]: the Vedic scriptures which fulfill all desires ultimately take shelter of him. He has taken shelter of this tree in order to assure that all his worshipers receive the results of their activities. This is confirmed as the extent of God's power by the *Vedānta-sūtra*, *phalam ata upapatteḥ* (3.2.38). The same is stated in the *Smṛti*: "People obtain various results through the worship of the demigods, but in fact these are given by me" (*labhate ca tataḥ kāmān mayaiva vihitān hi tān — Gītā* 7.22). The other interpretation is that Kṛṣṇa is dark like a raincloud, he is a fresh youth; he is seated under a wish-fulfilling tree on a throne shaped like a lotus flower.

BY 7: "**The golden one**" (Hairaṇya) means Brahmā, the son of Hiraṇyagarbha, i.e. Viṣṇu. He describes the form which is to be meditated upon. By "**dressed as a cowherd,**" it should be understood that it is only the dress which is of a cowherd and not the deeds or activities. The word *abhra* means "that which carries water" or ocean; he who possesses the nature of the ocean, i.e., is deep like the ocean, is *abhrābha*. "**Taking shelter of a wish-fulfilling tree**" (*kalpa-drumāśritam*) [is here interpreted in another way]: the Vedic scriptures, which fulfill all desires, ultimately take shelter of him.
Since he is the overseer of all actions (*karmādhyakṣa*), he bestows everything which is desired by the devotees, as is explained in the *Śruti* (*Śvet* 6.11): "He who resides within all beings is the overseer of actions" (*sarvāntar-bhūtātmā karmādhyakṣaḥ*). The *Vedānta* (3.2.38) says: *phalam ata upapatteḥ* -- "The Lord bestows the fruits of action." And the *Gītā* (7.22), "People obtain various results through the worship of the demigods, but in fact these are given by me" (*labhate ce tataḥ kāmān*).

P 8; J 12: A description of Kṛṣṇa's form: the color of a cloud is black (*śyāma*) and young means adolescent (*kiśora*).

YM, SM 12: SM returns to the root √*gup*, "to protect" to explain *gopa*. Cf. BhP 10.25.18 (*gopāye svātma-yogena so'yaṁ me vrata āhitaḥ*); BhP 10.44.48 (*goptā ca tad avadhyāyī na kvacit sukham edhate*). YM quotes *dīvyad-vṛndāraṇya-kalpa-drumādhaḥ,* etc. He also directs the reader to Viśvanātha's discussion of *svakaṁ rūpam* in *Gītā* 11.50.

तदिह श्लोकाः भवन्ति च

सत्पुण्डरथकाऽनयनाञ्च मेघाभाञ्च वएद्युताम्बरम् च

द्विभुजाञ्च जानमुदत्राढयञ्च वनमालिधनमथष्टरम् चच

गोपगोपथगवावथताञ्च सुरदत्रुमतलधाश्रयम् च

दिव्यालधलरणोपेताञ्च रत्तपलजामज्ञयागम् चच

कालिधन्दथजलधकाश्धोलधसौमिारूतासेवितम् च

चिन्तायन् चेतसा कृष्णञ्च मुीो भवति साञ्चसृते" चचे ति चच

tad iha ślokā bhavanti
sat-puṇḍarīka-nayanaṁ meghābhaṁ vaidyutāmbaram |
dvi-bhujaṁ jñāna-mudrāḍhyaṁ vana-mālinam īśvaram ||
gopa-gopī-gavāvītaṁ sura-druma-talāśrayam |
divyālaṅkaraṇopetaṁ ratna-paṅkaja-madhya-gam ||
kālindījalakallolasaṅgimārutasevitam |
cintayan cetasā kṛṣṇaṁ mukto bhavati saṁsṛteḥ || iti

Commentary on the text: These three verses are syntactically joined together and would have to be translated starting from the last line of verse 12: "Anyone who meditates on Kṛṣṇa in this way will be liberated from repeated births and deaths."

Translation:

The following verses are a meditation on this form [which accompany this mantra]:
The Supreme Lord Kṛṣṇa has eyes like perfect lotus petals; his bodily color is that of a monsoon cloud, while his garments are the color of lightning. He has two arms, and his hands are held in the *jñāna-mudrā* (middle finger to thumb); he is wearing a garland of forest flowers;

He is surrounded by cowherd men, cowherd girls and cows, and he sits, decorated with divine ornaments, in a jewelled lotus at the foot of a heavenly desire tree;

He is served by the pleasant breezes which are moistened by the spray from the waters of the Kālindī. Anyone who meditates on Kṛṣṇa in this way will be liberated from repeated births and deaths. Here ends the meditation.

Commentaries:

VV 12; BY 8-10: These verses support the intention of Brahmā as previously related. The word *gopa* means the *jīva, gopī* means *māyā, gāvaḥ* means the Veda. All theses entities surround him, i.e., they take shelter of him.**VV**: "**Decorated with divine ornaments**" means "full in six opulences" and he quotes ViP 6.5.74 (with a reading somewhat different from the one usually given):

aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ
vairāgyasya ca mokṣasya ṣaṇṇāṁ bhaga itīṅganā

P 9-11; J 13-15: The word *tat* means in relation to Kṛṣṇa's form, which appears in the devotees' hearts in a variety of ways. By *iha* he means, "I will recite to you a number of verses or mantras that reveal how he has appeared to me." **P only**: The **perfect lotus petals** are the most beautiful pink lotus flowers, describing his transcendental eyes. The word *meghābha* means that he is darker than the cloud, most enchanting. **Both:** The clothes he wears seem to have been made out of lightning. The *jñāna-mudrā* refers to his silence, for as *Śruti* says, "He spoke without words" (*avacanenaiva provāca*). All his behavior is based in knowledge. Some texts have *mauna-mudrā* as their reading, which means the same thing. The idea is that he is completely absorbed in the delight of playing his flute. The cowherds are Śrīdāman, etc., the cowherd girls are Rādhā, etc., the cows are Kapilā, etc. He is surrounded by them.

SM, YM 12: SM quotes on *dhyāna* BhP 11.14.46; other such meditations 2.2.9-12 and 3.28.13-18.

(12)

तस्य पुना रसानमिति च जलभूमथन्दुसम्पातका।मादिकृ।ष्णायेत्येकञ्च। पदम् च गोविन्दायेति द्वितथयाम् च गोपथजनेति तृतथयाम् च वश्भायेति तुरथयाम् च स्वाहेति पञ्चमामिति च पञ्चपदञ्च जपन् पञ्चौञ्च द्यावाभूमथ सूर्याचन्दत्रमसाए सागनथ तादत्रूपतया बत्रह्व सम्पद्यते बत्रह्व सम्पद्यते ति चच

tasya punā rasanam iti | jala-bhūmīndu-sampāta-kāmādi-kṛṣṇāyety ekaṁ padam | govindāyeti dvitīyam | gopījaneti tṛtīyam | vallabhāyeti turīyam | svāheti pañcamam iti | pañca-padaṁ japan pañcāṅgaṁ dyāvābhūmī sūryācandramasau sāgnī tad-rūpatayā brahma sampadyate brahma sampadyata iti ||

Commnentary on the text: Commentaries P-J separate the first sentence from the rest of the text. This seems unnecessary. BY correctly sees the entire bit as forming a single whole. [*rasyaṁ punā rasanam* | is a reading found in KK and the PJ commentary. *iti* after *rasanam* is only in BY. BY reads the section after *pañcāṅgam* as *dyāv-ābhūmi-sūryācandramasāgniḥ*, which appears incorrect.

Translation:

Now, I will explain his mantra[18]: The first portion [of the mantra] consists of *kṛṣṇāya* preceded by *kāma* [the seed-syllable], a combination of "water," "earth," the vowel "ī," and the "moon." The second consists of *govindāya*, the third of *gopī-jana*, and the fourth, *vallabhāya*. The fifth portion is *svāhā*. By chanting this five-part incantation, one attains the five-limbed Brahman, which consists of the earth and the heavens, the sun, moon and fire.

8[18]NG translates *rasanam* as *préti-prada-kriyä*, "activities that bring pleasure," which give joy to the Supreme Lord. This is the approach of most commentators, but see note 15.

Commentaries:

VV 13; BY 11-12: Here the second question ("How does one relish him?" or "What is his mantra?" from 1.7 above) is dealt with. The response is that through chanting the five-sectioned mantra one can relish the supreme Brahman who is named Kṛṣṇa. The *kāma-bīja* or *klīṁ* is combination of "**Water,**" the code word for the letter *ka,* "**earth,**" or the letter *la*, **the vowel "*ī*"** (VV -- "fire ") , and "**moon,**" which stands for the nasal *ṁ*, or *anusvāra.* The result of the relishing through the chanting of the mantra is explained: by chanting the **five-sectioned mantra**, one who desires liberation attains the one who is **five-limbed**, starting from **the earth and heaven**, i.e., **Brahman** in the universal form (VV -- Nārāyaṇa). The repetition of the words "**he attains Brahman**" is an indication that the first esoteric teaching has been completed.

P 12-13; J 16: Here Brahmā answers the second question. After meditating on the form which has just been described, one relishes the delight. The delight mentioned has an implied meaning[19] of *prema,* or love. Occasionally, the alternative reading *rasyaṁ* (rather than *tasya*) *punā rasanam* is found. *Rasyam* means "that which is relished." This similarly means *prema,* for that is the thing in which one delights: taste or relish refers to the experience of the Lord's sweetness, from which *prema* arises. This *prema* is defined as "an extremely intense mental proclivity directed toward the Lord and characterized by enthusiastic longing" (*śrī-bhagavaty-abhilāṣollāsa-maya-mānasānukūlyātiśayaḥ*). Such intensity of desire itself becomes a particular object for relish when one experiences the Lord, for it is then revealed to be the supreme goal of human existence. This experience of relish is dependent upon the relationship of assimilation to its cause, i.e., oneness with Kṛṣṇa.[20]Now, since worship is going to be defined (See 1.18 below), Brahmā instructs his sons in the great mantra by which a relation to the Lord is established. "**Water**" is a dictionary definition of *ka* (as is the god Brahmā, etc.), The letter *la* means "**earth,**" as *laṁ* is the *bīja-mantra* of that element. **The long vowel *ī*** follows, as there is necessity of a vowel to combine the consonant sounds. The word "**moon**" refers to the *anusvāra* due to having the half-moon shape. The word *sampātaḥ* means the **combination** of these characters to make the *kāma-bīja*,[21] which here precedes the other elements of the mantra, the first of which is *Kṛṣṇāya*. The word "**five-sectioned**" indicates that the *japa* should be done after performing the *nyāsas* on five different bodily parts, starting from the heart. In other words, in chanting **the five-sectioned mantra**, one should meditate on the presiding deities of each of the five entities starting with "**heaven**" considering them to be different forms of the Lord. "**In that form**" means "in the form of the mantra," "**one attains Brahman.**" It should be understood that of these five [limbs of Brahman], the

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9[19]*Ajahat-svārtha-lakṣaṇā*, i.e., one of three ways of using a word; here, without losing its original meaning, it is used elliptically. Just as in the sentence, "The spears are entering" (*kuntāḥ praviśanti*), the word "spears" indicates the soldiers carrying the spears.

0[20]NG explains: "The word *rasa* refers to the experience of the Lord's *mādhurya*. From such an experience, love for him awakens. This *prema* is defined as the extreme tendency of the mind to be overcome with a powerful desire to attain the Lord. When one has this *prema,* it becomes as relishable as the Lord himself. This experience is called the manifestation of the supreme goal of life or *parama-puruṣārtha.* Though the object of relish and the act of relishing are distinct, as the relishable *prema* itself and the experience of *prema* are distinct as cause and effect, they are experienced as indistinct."

1[21]Yati Mahārāja gives the "deeper esoteric" meaning of *klīm* in the following way: *ka* is identified with Sac-cid-ānanda Kṛṣṇa, *la* with "the ocean of nectarean bliss that flows from the transcendental sports of Śrī Śrī Rādhā Kṛṣṇa; ī is Rādhā herself, "the *hladinī śakti* Predominated Moiety Aspect of Śrī Kṛṣṇa" and *anusvāra* is "when both the Moiety wholes are united to play Their united sports" (page 1644). Cf. Siddhāntī Mahārāja, page 91.

first two are the resting places of all beings, whether gods above or humans below, while the latter three, being sources of light, reveal all.
Furthermore, through the use of the Supreme Brahman's fundamental name Kṛṣṇa in the first section, his full potencies are revealed and show him to stand above all others; "**heaven**" is thus suitably applied here. In the second, since the land is being revealed through his specific glories, the term "earth" is applicable. In the third, since this is the most effulgent truth (*gopījana*), the use of the term "sun" is appropriate. In the fourth, since through his effulgence he brings joy to everyone, the word "moon" is applicable. In the fifth, the word "fire" is used because through the use of the term *svāhā* which indicates the act of surrender, the eternal relationship to the Deity is shown. In either case, we arrive at an understanding of Kṛṣṇa as the supreme brahman in human form. A similar understanding will be arrived at later in connection with Brahmā and Śiva, whose symbol is the crest of the moon. The repetition of the words "he attains brahman" is an indication that the first esoteric teaching has been completed.**SM 13**: The following verses are found in the *Hari-bhakti-vilāsa*:

kṛṣṇa eva paraṁ brahma saccidānanda-vigrahaḥ
smṛti-mātreṇa teṣāṁ vai bhukti-mukti-phala-pradaḥ
tatrāpi bhagavattāṁ svāṁ tanvato gopa-līlayā
tasya śreṣṭhatamā mantrās teṣv apy aṣṭādaśākṣaraḥ

Kṛṣṇa alone is the Supreme Brahman, eternal, full of knowledge and bliss. He bestows liberation and worldly goals on whosoever remembers him. Of all mantras, those that bring forth the Lord's cowherd pastimes are considered to be the best. Of them, the eighteen-syllable mantra is the best of all (HBV 1.158-9).[22]

In his commentary to the above verse, Sanātana Gosvāmī names this mantra *sammohana*, "the enchanter." HBV follows with a substantial quote of GTU (See Concordance).

KK 11-12: The word *rasyaṁ* is translated as "that which should be chanted," i.e., the mantra.

(13)

तदेष श्लोकः च
क्लीमित्येतदादावादाय कृष्णाय
गोविन्दाय गोपथजनवल्लभायेति च
बृहद्भानव्यासकृदुङ्करेद्योऽन्ताए
गतिस्तस्यास्ति मच्छब्दु नान्या गतिः स्यात् चचे ति च

tad eṣa ślokaḥ |
klīm ity etad ādāv ādāya kṛṣṇāya

2[2]The first of these verses is quoted from *Gaataméya-tantra.*

govindāya gopījanavallabhāyeti |
bṛhad-bhānavyāsakṛd uccared yo' sau
gatis tasyāsti maṁkṣu nānyā gatiḥ syāt || iti |

Commentary on text: The reading in P and YM is different, though the meaning is not substantially altered. The second line reads *govindāyeti ca gopī-jana-vallabhāya. Syāt* is missing in the last line. The BY version is closer to an actual metrical form (*jagatī),* which we have been led to expect, as well as being somewhat more logically structured grammatically. The text does not scan in either case, however.

Translation:

In this connection, the following verse is given:

One first utters the seed *klīṁ,* following it with *kṛṣṇāya, govindāya* and then *gopī-jana-vallabhāya.* One who even utters this mantra only once, concluding with the "great daughter of the sun" (i.e., *svāhā*), will attain the supreme destination—he will know no other destination.

Commentaries:

VV 14; BY 13: The following elaboration of the mantra is given in connection with the relishing that was spoken of above: "**In this connection, the following verse is given.**" The verse begins with the word *klīm.* At first one utters the word *klīm*, and then the four words starting with *kṛṣṇāya* and ending with the "**great daughter of the sun,**"[23] i.e. *svāhā,* as the last portion of the mantra. One who chants the five-sectioned mantra even once will very quickly attain the previously mentioned supreme destination of Brahman in five aspects. This, however, is a secondary or general achievement. The chief result for one who chants the mantra while concentrating on the meaning as it has been given will be the attainment of absorption in the featureless Brahman. He will never know any other destination. The word *iti* indicates the end of the discussion of the word "relish" (*rasanam*), begun in the previous text (1.13). **VV** notes that the rapid advancement means that the gradual process of elevation throught the moon, etc, is avoided.

P 15; J 17: Further information is given about the mantra, so it is said, "In this connection, the following verse is given." "**In this connection**" refers to the aforementioned amazing power of chanting the mantra about which now some particulars are given. The verse begins with the word *klīm.* At first one utters the word *klīm,* and then one says *kṛṣṇāya,* then *govindāya* and then *gopī-jana-vallabhāya.* After this one chants the "**great daughter of the sun**" as the last portion of the mantra. One who chants the mantra even once in this sequence he **will very quickly attain the supreme destination** named Kṛṣṇa. **And he will know no other destination.** Therefore the implication is that one should take instruction in this mantra from a guru. The word *iti* indicates the end of the verse.

3[23]The word *bṛhad-bhānavī* is unusual as it has no dictionary meaning, only this esoteric meaning, which has not been recorded by modern lexicographers (who have made ample use of ancient lexicographies). But remember Varṣabhānavī Devī. A connection could be made between Bhānavī and Rādhā, especially since we have the connection already between Svāhā and Śakti (Māyā). Another connection is the Yamunā is also known as the "daughter of the sun." This links further to Suṣumnā.

YM 14: Quotes the following passage from Bhaktisiddhānta Sarasvatī's commentary to *Brahma-saṁhitā* (verse 24): "This mantra, consisting of the eighteen divine letters prefixed by the *kāma-bīja* is alone super-excellent. It has a twofold aspect: One aspect is that it tends to make the pure soul run after the all-attractive Śrī Kṛṣṇa, Lord of Gokula and of the divine milkmaids. This is the acme of the spiritual tendency of the jīva. When the devotee is free from all sorts of mundane desires and is willing to serve the Lord, he attains the fruition of his heart's desire, viz., the Lord Śrī Kṛṣṇa. But in the case of the devote who is not for unmixed aptitude, this superexcellent mantra fulfills his heart's desire also. The transcendental *kāma-bīja* is inherent in the Divine Logos located in Goloka; and the *kāma-bīja* pervertedly reflected in the worldly affairs satisfies all sorts of desires of this mundane world." **SM 14:** Quotes *Hari-bhakti-vilāsa* 1.156-158 about Kṛṇa mantras in general. He gives several explanations of *klīm*, including the one given in footnote 21. The following is from *Sanat-kumāra-kalpa*: "O Nārada, this *kāma-bīja* is not simply a combination of sounds, but is the body of the Lord himself. The letter *ka* contains Kṛṣṇa's scalp, forehead, eyebrows, nose, eyes and ears. *La* is his cheeks, chin, jaws, neck, throat and back; *ī* is his shoulders, arms, elbows, hands, fingers and fingernails. The half-moon is his chest, belly, sides, navel and waist. The *bindu* is his thighs, knees, hips, calves, ankles, feet and soles, toes and toenails." Further on, "Nārada, the five flower arrows of Cupid are contained within the *kāma-bīja:* the letter *ka* is the mango bud, *la* is the *aśoka* flower, *ī* is the *mallikā,* the half-moon the *mādhavī,* and the *bindu* is the *bakula* flower." After repeating much of what has already been said about the names of Kṛṣṇa found in the mantra, he arrives at identifying *gopī* with Rādhā and says that Kṛṣṇa is the conqueror of Cupid only when he is joined with her. See CC Madhya 17.216 (*Govinda-līlāmṛta* 13.32). The three names are further identified with the "Tin Ṭhākura" (CC Ādi 1.19). See Bhaktisiddhānta Sarasvatī's commentary to this verse.

(14)

भाि।रस्य भजानम् च तादिहामुत्रोपाज्ञिानएरास्योनामुष्मिन् मन"क।ल्पनम् च"तादेव च नाएष्क।र्म्यम् च्च

bhaktir asya bhajanam | tad ihāmutropādhi-nairāsyenāmuṣmin
manaḥ-kalpanam | etad eva ca naiṣkarmyam ||

Translation:

Devotion is his worship. Such worship consists of the application of the imagination of the mental faculties on him without any desires for this life or the next. This verily is salvation, the freedom from the bondage of one's actions.

Commentaries:

VV 15; BY 14: In answer to the question "How does one engage in his worship?" (above 1.7), he answers "**Devotion,**" etc. Devotion is a single-minded attitude which is characterized by the thought, "I am his servant" (*dāso'ham*) or "I am he" (*so'ham*). The Smṛti also states, "The search for one's original nature is named *bhakti*." [*sva-svarūpānusandhānaṁ bhaktir ity abhidhīyate*]. The practice of devotion is described,

"**Such worship,**" etc. Thus worship to Kṛṣṇa itself is freedom from action or knowledge (*naiṣkarmya*).[24]

P 16; J 18: In answer to the question, "How does one engage in his worship?" (above 1.7), he starts by defining the word "worship" (*bhajanam*), saying "**Devotion is his worship.**" The meaning of the word *bhakti* ("devotion") is well known; it is service to Śrī Kṛṣṇa. This is then clarified further: "**Such worship,**" etc. Worship is the consecration of the activities of the mind to Kṛṣṇa along with the elimination of all desires within the two worlds. This idea is expressed clearly in the root mantra [which is under discussion] through the use of the dative case [i.e., "*to* or *for* Kṛṣṇa," etc.] throughout and the two-syllabled word *svāhā* at its end.[25] Worship thus has the consecration of the mind as its basis, like the root of a tree, while the activities of the senses in devotional activities are comparable to the branches of that tree. It may be asked how someone who has been entangled in the repercussions of his actions since time immemorial could rapidly (*maṅkṣu*) attain the supreme destination. To this the *Śruti* responds, "**This verily is salvation, the freedom from the bondage of one's actions (*naiṣkarmya*).**" That is, this worship alone is the cause of salvation; the two are considered to be non-different because one is the necessary cause of the other. Another explanation is that there is no difference between worship and knowledge, where *naiṣkarmya* is defined as knowledge. The word *naiṣkarmya* is derived from *niṣkarma* and indeed has the same meaning, as this particular derivative form (*ṣyaṅ*) here does not alter it, [The word *niṣkarman* means "exempt from the performance of religious or worldly acts."] Since *karma* and *jñāna* stand in opposition to one another, the object of the statement is that *jñāna* is beyond *karma*. The identity of worship with knowledge (or consciousness) is the result of its manifestation as a particular mental attitude.

YM, SM 15: *sarvopādhi-vinirmuktam* (BRS 1.1.10); *anyābhilāṣita-śūnyam* (BRS 1.1.9). CC Madhya 19.68; BhP 3.29.10-13; 12.13.18; 1.5.12. BhP 3.23.56; CC Madhya 22.97-98.

KK 14: Viśvanātha quotes Padma-purāṇa: *harāv aikāntikī bhaktir muktir ity abhidhīyate*. "Exclusive devotion to Hari is the definition of liberation." Baladeva quotes BRS 1.1.10; the types of devotional service, and BhP 11.3.31:

smarantaḥ smārayantaś ca
mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulakāṁ tanum

The devotees become absorbed in remembering Kṛṣṇa who takes away all their sins and reminding each other of him. From this devotional service in practice, they develop a higher devotion which makes him ecstatic and the hairs on his body stand on end.

(15)

कृष्णश्च ताश्च विपत्रा बहुज्ञा याजान्ति

[24]For the word *naiṣkarmyam*, see BhP 1.5.12. "Liberation by the *jñāna-mārga*, as opposed to by the *karma-mārga*" (S. V. Apte).

[25]The meaning of *svāhā* as "self-surrender" is given in the commentary to the next verse (1.15).

गोविन्दञ्च सन्ताञ्च बहुज्ञाऽऽराज्ञायन्ति च
गोपथजानवश्धभो भुवनानि दज्ञात्रे स्वाहाश्चितो जगदएजत्सुरेता" चच

kṛṣṇaṁ taṁ viprā bahudhā yajanti
govindaṁ santaṁ bahudhā"rādhayanti |
gopījanavallabho bhuvanāni dadhre
svāhāśrito jagad aijat suretāḥ ||

Comments on the text: This verse is of an unfixed *triṣṭubh-jagatī* type as is often found in the early metrical upaniṣads. HBV reads *ejayat sva-retāḥ*[26] at the end of the last line. Starting here, and in the sequence of verses 19-24, all verses appear to be written on the model of well-known Upaniṣadic ślokas, principally from the *Kaṭha* and *Śvetāśvatara* Upaniṣads.

Translation

The brāhmaṇas have copiously sacrificed to that Kṛṣṇa. They have worshiped him as Govinda. He is Gopī-jana-vallabha who has taken hold of the planets. Taking shelter of Svāhā, he became the semen virile that quickened the universe.

Commentaries:

VV 16-17; BY 15: Now Brahmā gives the means for worship. The wise, i.e., **the brāhmaṇas, perform sacrifices copiously**, i.e., through any of its varieties from sacrifices of goods (*dravya-yajña)* to the sacrifice of knowledge (*jñāna-yajña*), to Kṛṣṇa who is known to be the soul of all. They extensively **worship him** who is known as **Govinda** through hearing and chanting, etc. [Relates the names to the types of worship. Explains *yajanti* in terms of *śravaṇa-kīrtana*, etc. *Ārādhayanti* means "serve."] "**Gopījanavallabha is he who has taken hold of the planets**"; or, alternatively, this can be understood to mean that he, who as the universal form is the resting place of everyone's projections, himself maintains the unlimited millions of universal systems hinted at by the use of the word "**planets.**" These are all the products of ignorance.Furthermore, Brahmā adds "**Svāhā.**" **Taking shelter of** māyā, which is intended by the word svāhā, he set into motion the world, i.e., all that which is founded on ignorance (*avidyā*). That is, at the time of the creation, he placed his seed within māyā, as has been stated elsewhere both in the śruti and smṛti. For example: (1) *indro māyābhiḥ puru-rūpa īyate* (source. RV?) "Indra took on a vast form through his magical powers (*māyā*)." (2) *rūpaṁ rūpaṁ pratirūpo babhūva* "Entering into every form, he became its image." (*Kaṭhopaniṣad* 2.9-10); (3) *mama yonir mahad brahma tasmin garbhaṁ dadhāmy aham.* "Material nature is the womb into which I cast my seed" (*Gītā* 14.3).[27]

P 17; J 19: Having thus stated the meaning of *bhajanam* through the root mantra itself (in 1.14), Brahmā now wishes to show the progressively superior characteristics of each of the three names contained in the mantra and especially when accompanied by his energy in the fourth place. He thus states: "**The brāhmaṇas have copiously sacrificed to that Kṛṣṇa,**" etc. The brāhmaṇas are those who research the meaning of the scripture

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6[26]Sanātana glosses *ejayat* as *ceṣṭāṁ kārayāmāsa* and *sva-retāḥ* as *svasmād udbhūtam ity arthaḥ.*

7[27]Supporting this meaning of *vīrya* (see PJ commentary for an alternative interpretation), BS gives BhP 3.5.26, 3.26.19; CC Madhya 20.272-3.

and through discrimination understand that it is Kṛṣṇa alone who has appeared as Gopāla or as the Lord of the Yadu dynasty, and thus sacrifice to him, i.e., they worship him in the form of the deity (*pūjayanti*). [The next step is that] they worship or serve him as Govinda, the hero of Gokula, through the varieties of activities derived from their passion (*rāga*), just like the residents of Gokula. Thus the second sentence should be completed by modifying the word *viprāḥ* as "they who have attained the taste of passion (*rāga*)." When this Govinda manifests as Gopījanavallabha, then he takes hold of the planets, or the universes, i.e., he bestows his mercy on them. The intended meaning is that Gopījanavallabha bestows his mercy causelessly on one who has come into a relation with one of such [eternally perfected] worshipers.[28] For them, there is no need for any worshiping activities as previously.Now the word *svāhā* is the symbol of self-surrender (*svātmārpaṇa-maya*). One who has taken shelter of Kṛṣṇa through it (i.e., devotee) or the one who is the shelter provided through it (i.e., Kṛṣṇa) "**quickens the universe.**" This means that through the intensity of his love he causes all the universes to be helplessly overcome by trembling and other ecstatic symptoms.[29] The reason for this is that he is *suretāḥ*, the greatly powerful one (*mahā-vīrya*) incarnate. Since *suretāḥ* is simply a synonym for *vīrya*, it can be included amongst Kṛṣṇa's names and that is what was intended by Brahmā.

SM, YM 16-17: SM states that due to the importance placed on the name Gopī-jana-vallabha, Mahāprabhu established the ten-syllable mantra (*klīṁ gopī-jana-vallabhāya svāhā*), which eliminates the first two names which are not necessary in the *rāga-mārga* in *madhura-rasa.*

KK 15: Viśvanātha: "Many brāhaṇas, following the path of the śāstras, worship Kṛṣṇa. Many others, following on the path of spontaneous love as the residents of Gokula followed it, worship Lord Govinda, the hero of Gokula." [This seems incomplete, but the general idea is good.]

(16)

वायुर्यथाएकाो भुवनाझ प्रविष्ट्वो जान्ये जान्ये पञ्जलुपो बभूव च
कृाष्णस्तथाएकाोऽपि जगद्दितार्थं शब्देनासाए पञ्जपदो विभातथति च्च

vāyur yathaiko bhuvanaṁ praviṣṭo
janye janye pañcarūpo babhūva
kṛṣṇas tathaiko'pi jagad-dhitārthaṁ
śabdenāsau pañca-pado vibhātīti

Comments on text: Compare *Kaṭhopaniṣad* 2.5.10: *vāyur yathaiko bhuvanaṁ praviṣṭo rūpaṁ rūpaṁ pratirūpo babhūva | ekas tathā sarvabhūtāntarātmā rūpaṁ rūpaṁ pratirūpa bahiś ca ||* HBV reads *yathaivāpaghanaṁ* in the first line. *apaghanaṁ* means "body." HBV also reads *avabhāti* for *vibhāti.*

8[28]Through the disciplic succession (NG). This contrasts the *rāga-mārga* from the *vidhi-mārga.*

9[29]Cf. BhP 10.29.40.

Translation:

Just as the air enters into the universe and takes five forms in each body, so too does Kṛṣṇa, though one, take this five-sectioned form of sound for the welfare of the world.

Commentaries:

VV 18; BY 16: In order to explain that Lord takes on the form of five-sectioned mantra so that his devotee can engage in his worship, Brahmā gives the following example, saying, "**Just as the air,**" etc. The principal life air enters into the universe, i.e., the place of ignorance which is divided into innumerable solar systems, etc. The air then becomes the five airs in each body, namely *prāṇa, apāna, vyāna, udāna,* and *samāna.* In the same way, Kṛṣṇa, though one, appears in a multiple form for the welfare of the universe, namely the five sound sections of the Gopāla-mantra. The word *iti* indicates that the verse is complete. **VV 18:** In order to facilitate the devotees worshiping him, the Lord takes on the form of the five-sectioned Gopāla-mantra.

P 18; J20: Now Brahmā, with the help of an example, will clarify the special quality of Kṛṣṇa's manifestation in the five-sectioned mantra, despite being unique, saying, "**Just as the air,**" etc. The word *janya* means "**body**".[30] Its five forms are *prāṇa,* etc. The word "forms" indicates a representation. By "**sound**" is meant the various names of Kṛṣṇa, i.e., those five particular names through which he is known; this is the meaning of "**five-sectioned**" (*pañcapada*). The word *iti* indicates that the verse is complete.

YM 18: YM translates "The same supreme Divinity Śrī Kṛṣṇa in his five characteristic features reveals himself to the respective devotees as per their sentiment of love." This is quite remote from the text and should only be used if you can get from A to B.

(17)

ते होचुः च ोपासनमेतस्य परमात्मनो गोविन्दस्याखिलधाज्ञारिणो बत्रूहथति चच

te hocuḥ | upāsanam etasya paramātmano
govindasyākhilādhāriṇo brūhīti ||

Translation:

The sages asked, "Tell us the means of worshiping [*upāsanā*] the supreme soul Govinda, who contains everything."

Commentaries:

VV 19; BY 17: In the previous statement, it was said that the brāhmaṇas "copiously worshiped him as Govinda." The sages are now inquiring into the manner of this worship.

0[30]Interestingly the word *janya* is attested with this meaning only in Bhāg 1.9.31; is not a common usage.

P 19; J 21: Because this is something that can only be known through the scriptures, the sages ask about the proper process of worshiping (*pūjā*)[31]: "**The sages asked.**" "**The supreme soul**" or *paramātmā*, is thus called because he is the life of every living entity (*sarva-jīva-jīvana-rūpasya*), and as a result is the shelter of everything. This is the result of the *niṇi* inflection [i.e., the *-in* ending attached to *ādhāra* which makes it an agent, from "container" to "he who contains".]

(18)

तान् ोवाच च यतास्य पथठझक्ष हएरण्याष्ट्वपलधाशमम्बुजझ तदन्तरालिधके।
ऽनलधाह्लयुगझ तदन्तराद्यर्णाखिलधबथजझ कृष्णाय नमे ति बथजाढर्यं साबत्रह्वाणमाज्ञायाण
अनैगायात्रथझ यथावद्व्यालिधख्याण भूमण्डलझध शूलधवेष्ट्रितझ कृत्वौवासुदेवरूक्मिण्यादि
खर्शीान्दत्रादिवसुदेवादि
पार्थादिनिज्ञयावथताझ याजेत् च सान्ज्ञयासु प्रतिपतिाभिरूपचारएस्तेनास्याखिलझध भवत्यखिलझध भवतथति चच

tān uvāca | yat tasya pīṭhaṁ hairaṇyāṣṭa-palāśam ambujaṁ tad-antarālike 'nalāsra-yugaṁ tadantarādy-arṇākhila-bījaṁ kṛṣṇāya nama iti bījārḍhyaṁ sa-brahmāṇam ādhāya, anaṅga-gāyatrīṁ yathāvadvyālikhya bhū-maṇḍalaṁ śūla-veṣṭitaṁ kṛtvāṅga-vāsudeva-rukmiṇy-ādi-kha-śaktīndrādi-vasudevādi-pārthādi-nidhy-āvītaṁ yajet | sandhyāsu pratipattibhir upacārais tenāsyākhilaṁ bhavaty akhilaṁ bhavatīti ||

Comments on text: PJ and YM split this paragraph into two; from *sandhyāsu*. BY has it as above. YM has *kṛtv āṅgaṁ*. P does not have *rukmiṇyādi* between *vāsudeva* and *khaśakti*. BY reads *sva-śakti*.

Translation:

Brahmā replied, "One should sacrifice (*yajet*) to the seat (*pīṭhaṁ*) [of the mantra] which has the following characteristics: it has the shape of a golden lotus flower with eight petals, within which is described a six-pointed star made of two inverted triangles; at the centre of this star the mantra *Kṛṣṇāya namaḥ* is written, preceded by the foremost of all seeds (i.e. *klīṁ*); one should also write the mantra which gives the root meaning of the seed and, in the proper place, the Kāma-gāyatrī. One should then surround the circle of the earth with protective tridents and in the joints (between the petals, I suppose), the various other expansions, deities and energies are worshiped in *āvaraṇa-pūjā*, starting with the bodily limbs, then followed by Vāsudeva, Rukmiṇī, etc., the energies of the sky, Indra, etc., his parents, Vasudeva, etc., his friends Arjuna, etc. By making appropriate offerings signifying surrender at the three junctures of the day, the mantra will bestow upon the worshiper boundless rewards, it will bestow boundless rewards.

Commentaries:

1[31] The words *upāsanā, ārādhanā* and *pūjā* are thus being distinguished from the *rāga-mārga* worship of Gopījanavallabha.

BY 18; P 20-21, J 22: Upon hearing the inquiry of Nārada and the other sages, Brahmā describes the seat (*pīṭha*), which has the nature of a *yantra.*[32] One should establish this "seat" for the mantra in one's own home after cleaning the location in which it will be placed. It should have the shape of an eight-petaled lotus of gold. One can also describe the *yantra* with scented sandalwood paste. In the whorl of the lotus one should inscribe the two triangles in order to make a six-pointed star, in the midst of which he should place the seed of all his own purposes in the form of the primary letter (*ādyārṇa*), i.e., the seed of love, *kāma-bīja*, and, it is implied, that one should also write its object, i.e., the goal of one's practice, the *sādhya*. For it is said in the *Sanat-kumāra-kalpa*,

karṇikāyāṁ likhed vahni-puṭitaṁ maṇḍala-dvayam |
tasya madhye likhed bījaṁ sādhyākhyaṁ karma-saṁyutam ||

"In the whorl of the lotus, one should make two circles, purified by fire (i.e., the *agni-bīja, raṁ*). In the middle of them one should inscribe the sacred syllable with their object, the goal of one's practice (*sādhya*)." (HBV 17.263-4)

According to the *Krama-dīpikā*, one should write the six-letter mantra accompanied by the sacred syllable, *klīṁ,* i.e., *klīṁ kṛṣṇāya namaḥ,* in the six *sandhis*, i.e. the spaces between the six points of the star.[33]
The word "**with brahman**" (*sa-brahmāṇam*) refers once again to the use of the same *kāma-bīja,* which is placed in the whorl of the lotus, but this time with the 18-syllable mantra. The use of the word *brahman* to mean the mantra is defended by the statement that the mantra and its *ṛṣi* are not different from each other, or that the mantra and its *devatā* ("worshipable object") are not different from one another, in which case the reference here is being made to the Para-brahman. This too is stated in the abovementioned *Sanat-kumāra-kalpa*,

tataḥ śiṣṭair manor varṇais taṁ kāmaṁ veṣṭayet sudhīḥ |

The wise man should surround the *kāma-bīja* with the remaining letters of the mantra. (HBV 17.264)

By this it is intended that in the six triangles formed by the points of the star, one should write the syllable *śrīṁ* [*Lakṣmī-bīja*] at 0°, 135° and 225°, while placing the syllable *hrīṁ* [*māyā-bīja*] at 45°, 180° and 315°.[34] Once again, supporting evidence is given from the *Sanat-kumāra-kalpa* (HBV 17.265):

śriyaṁ ṣaṭ-koṇa-koṇeṣv aindra-nairṛta-vāyuṣu |
ālikhya vilikhen māyāṁ vahni-vāruṇa-śūliṣu ||

2[32]"A mystical diagram which is said to contain occult powers" (MW). The description from the *Sanat-kumāra-kalpa* is found in the *Hari-bhakti-vilāsa,* 17.261-271. It is also described in *Krama-dīpikā*, 7.25-30. The readings of the *Sanat-kumāra-kalpa* given here are somewhat different from those found in HBV, but these seem to be more correct. The commentaries name the *Sanat-kumāra-saṁhitā* as the source of these verses, but that is a different book.

3[33]*Krama-dīpikā* 5.87: *madhye koṇeṣu ṣaṭsv apy anala-puṭasyālikhet karṇikāyāṁ*
kandarpaṁ sādhya-yuktaṁ vivara-gata-ṣaḍ-arṇaṁ dviśaḥ keśareṣu
śakti-śrī-pūrvakānidvinavalipimanorakṣarāṇi cchadānāṁ
madhye varṇān daśānāṁ daśa-lipi-manu-varyasya caikekaśo'bjam

4[34]The eight directions are East (Indra) at 0°, SE (Agni) at 45°, S (Yama) at 90°, SW (Nairṛta) at 135°, W (Varuṇa) at 180°, NW (Vāyu) at 225°, N (Kubera) at 270°, NE (Īśāna) at 315°.

Now the discussion turns to ***kāma-gāyatrī.*** In the filaments (*keśara*) of the eight-petalled lotus, writing three syllables on each. Thus the *kāma-gāyatrī,* which starts *kāma-devāya vidmahe*, etc., is written on (at) each of the eight petals.[35] This is to be followed by the 48-syllable garland mantra (*mālā-mantra*). That mantra is as follows:

namaḥ kāma-devāya sarva-jana-priyāya
sarva-jana-sammohanāya jvala prajvala
sarva-janasya hṛdayaṁ mama vaśīkuru vaśīkuru svāhā[36]

"Salutations to the god of love, who is dear to everyone and who enchants everyone. Blaze and shine! Brightly burn! Put everyone's heart under my influence. I surrender to you." (*Nārada-pañcarātra,* 3.14.32-4)

Next, one should inscribe the letters of the alphabet in a circle around the lotus. This is also stated in the *Sanat-kumāra-kalpa*,

akṣaraiḥ kāma-gāyatryā veṣṭayet keśare sudhīḥ |
kāma-mālā-manor varṇair daleṣv aṣṭasu mantra-vit ||
likhed guhānanair bhaktair māntrikāṁs tad-bahir likhet |

With the letters of the *kāma-gāyatrī,* the wise one should encircle the filaments of the lotus; then the knower of the mantras should write the letters of Cupid's garland mantra in the eight petals, dividing them into groups of six syllables. Then he should write the letters of the alphabet in a circle [around the entire *yantra*]. (HBV 17.266)

In this verse, the word six is expressed by the term "heads of the god Kārtikeya" (*guhānanaiḥ*). The word *bhaktaiḥ* here means divided or separated.
Now we turn to the statement, "**One should then surround the circle of the earth**[37] **with protective tridents.**" In the *Sanat-kumāra-kalpa,* it is also written, *bhū-gṛhaṁ catur-asraṁ syād aṣṭa-vajra-yutam*, "The four-cornered house of the earth should be equipped with eight thunderbolts." This is a reference to the *dhāraṇa-yantra*, or the *yantra* that is to be worn as an amulet, previously indicated by the words *sādhyam*, etc., which were to be written at the beginning. Therefore the injunction to wear it as an amulet and the fruits of so doing are also spoken of in the *Sanat-kumāra-kalpa*:

hutvā sahasram ājyena yantre sampātapūrvakam |
mārjayitvāyutaṁ hutvā dhārayed yantram uttamam |
trailokyaiśvaryam āpnoti devair api supūjitaḥ ||

Making a thousand offerings to the *yantra* with ghee and other offerings, then cleaning it off before making another 10,000 offerings, one should wear this superior *yantra.* In so

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5[35]The apparent contradiction here appears to mean that the 24 letters of the mantra (minus *kāma-gāyatrī)* is to be written at the base of the petals where the filaments of the flower would be.

6[36]*I have seen five different readings of this mantra. They seem to get mixed up with how many* jvalas, prajvalas *and* vaçékurus *there should be. My* yantra *has two* jvalas *and one* prajvala. *To make up, however, the* vaçékuru *is followed by another* kuru*, which is rather inelegant. The Berhampore edition and BY agree on two* jvalas *and two* prajvalas. *They then drop the second* vaçékuru *and change* mama *to* me. *The Gauòéya Maöh versions drop the* namaù *at the beginning. Purédäsa's edition (J) and Kåñëadäsa's edition (P) agree, so I have accepted this as the correct version. For a similar type of mantra, look at BhP 5.18.8. The version printed in the* Närada-païcarätra *("Sacred Books of the Hindus Series") has 49 syllables. The version given here is the one found in the published edition of* Krama-dépikä.

7[37]"Earth" or "house" here are symbolized by the *yantra* as a whole.

doing, he will attain the lordship of the three worlds and will be greatly honored by the gods. (HBV 17.270-1)

The following further instruction is given for one who makes a *yantra* for the sake of worshiping it:

maṇḍapādi[38]*-pṛthivy-antaṁ pūjayet karṇikopari |*
agny-ādi-pīṭha-pādeṣu dharmādīṁś caturo yajet ||
tāra-varṇa-prabhinnāni maṇḍalāni kramāt tataḥ |
sattvaṁ rajas tama iti yajed ātma-catuṣṭayam ||
ātmāntarātmā paramātmā jñānātmeti te kramāt |vimalotkarṣiṇī jñānā kriyā yogeti pañcamī ||
prahvī satyā tatheśānānugrahā navamī tu tāḥ |
prāgād aṣṭasu patreṣu karṇikāyāṁ yajen muniḥ ||

On the whorl of the lotus, one should worship all the ground, starting from the altar up to the entire earth. In each corner of the *yantra,* starting from 45°, one should sacrifice to the four goals of life, *dharma, artha, kāma* and *mokṣa.*[39] Then one should progressively worship the circles of the component letters of the *oṁkāra, a, u,* and *m.*[40] Then one should sacrifice to the three modes of nature, goodness, passion and ignorance, before progressively sacrificing to the four selves: the individual self, the inner self, the supreme self and the self of knowledge.[41] Then the sage worships the nine [*śaktis*] known as Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā, and Anugrahā in the eight petals, starting from 0°, and in the whorl.[42]

One should then place the following [BY *pīṭha*-]mantra (by chanting) on the whorl of the lotus:

oṁ namo bhagavate viṣṇave sarvabhūtātmane vāsudevāya
sarvātma-saṁyoga-yaugapadya-pīṭhātmane namaḥ;

I offer obeisances to the Lord Viṣṇu, who is present as the soul in every being, to Vāsudeva, who as the soul of this seat (*yantra*) is simultaneously joined with every soul. Salutations!

For it is said in the *Sanat-kumāra-kalpa:*

tataḥ pīṭhaṁ samabhyarcya devam āvāhya nārada |
arghyādi-dhūpa-dīpādīn upacārān prakalpayet ||

8[38]*J, etc., have* maëòükädi *"frog, etc." Nåtya Gopäla Çästré explains, "One should worship all the gods starting from Maëòüka, i.e., Kürma, Ananta and Påthivé." These are the gods that hold up the world.*

9[39]NG states that the *dharmädén caturo* refers to *dharma, jïäna, vairägya* and *aiçvarya*. He then adds that in the four directions, one should sacrifice to *adharmädén* or the four opposites of the above.

0[40]NG explains these as being, respectively, the sun, moon and fire.

1[41]YM gives the mantra for this *püjä* as follows: *saà sattväya raà rajase taà tamase äà ätmane aà antarätmane paà paramätmane hréà jïänätmane namaù,* etc. (page 1653).

2[42]According to MW, these nine çaktis are described in the *Rämatäpané Upaniñad,* from which we can now presume a direct relationship existing between the *Täpanéyä Upaniñads* and the school which produced the *Sanat-kumära-kalpa.* These verses are not quoted in HBV.

After having worshiped the *yantra,* one should then call the deity to reside in it, Oh Nārada! One should offer him the various elements of deity worship, such as *arghya,* incense, flame, etc.

Next one should engage in the worship of the *āvaraṇas,* layers of coverings of the deity. (1) The first layer of the coverings is indicated by the word *aṅga*, "**the bodily limbs.**" One should worship the Lord's heart, head, crown and his armour in the four points of the star situated at 45°, 135°, 225° and 315°, respectively; his eyes should be worshiped in the foreground, his weapons in the other directions, beginning with 0°. **BY only.** Next one should engage in the worship of the *āvaraṇas*, layers of "coverings" of the deity. The first layer of six limbs is worshiped in the six corners of the star at 135°, 45°, 180°, 315°, 90°, 270° with the mantra: *klīṁ hṛdayāya namaḥ,* followed by similar mantras for the other five limbs of the Lord.[43]

(2) The second layer is said to be "**Vāsudeva, etc.**" The four primary expansions, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, are to be worshiped in the four petals at 0°, 90°, 180° and 270°, respectively.

(3) The third layer consists of Rukmiṇī, etc. These are Kṛṣṇa's well-known personal potencies and should be worshiped on the lotus petals.

rukmiṇī satyabhāmā ca jāmbavaty aparā tataḥ
nāgnajitī mitravindā kālindī ca tataḥ parā
lakṣmaṇā ca suśīlā ca pūjyā etāḥ śubha-pradāḥ

Rukmiṇī, Satyabhāmā, Jāmbavatī, Nāgnajitī, Mitravindā, Kālindī, Lakṣmaṇā and Suśīlā are all worshipable and bring auspiciousness.

(4) The fourth and fifth levels of coverings are described starting with **Indra**. The covering beginning with **Vasudeva** should be considered the fourth level. At 0°, one should worship Vasudeva who is of a yellow color, at 45° the dark-skinned Devakī, at 90° Nanda who is the color of camphor, at 135° Yaśodā who is golden-saffron in color, at 180° is Balarāma, who is white like the color of a conchshell, the dark-skinned Subhadrā at 225°, at 270° the elder cowherds, at 315° the elder cowherd women. These skin colors, etc., are mentioned in Viśveśvara's commentary to this verse on *Gopāla-tāpanīya* in accordance with the *Sanat-kumāra-kalpa.* The following comment is found in the *Gautamīya-tantra*:

devakī śyāma-subhagā sarvābharaṇa-śobhanā
yaśodā hema-saṅkāśāsita-vastra-yugāvṛtā

Devakī is of a dark skin color, thin-waisted and decorated with all kinds of ornaments. Yaśodā is golden-skinned, but wears two pieces of cloth of dark blue.

Mādhava Bhaṭṭa, the author of the *Śāradā-tilaka* contradicts the *Krama-dīpikā's* version in his commentary on that work as follows: "Kṛṣṇa's mothers are Yaśodā and Devakī. What are they like? One is reddish color (*aruṇa*), the other dark." The reddish color referred to

[43]These are given by Yati Mahārāja as *klīṁ hṛdayāya namaḥ, klīṁ śirase svāhā, klīṁ śikhāyai namaṁ, klīṁ kavacāya huṁ, klīṁ netrāya vauṣaṭ.*

here means light-skinned. Some people follow the *Krama-dīpikā's* version and describe Devakī and Yaśodā in the opposite way. In either case, this too is dependent on the authority of the worshiper's own intuition (*kintu bhavet tad apy upāsakānubhava-prāmāṇyeneti*).

(5) On the fifth covering, one should worship Pārtha, Niśaṭha, Uddhava, Dāruka, Viśvaksena, Sātyaki, Garuḍa, Nārada and Parvata Muni at the same points.

(6) On the sixth covering, one should worship the eight treasures: Indra, Nīla, Kunda, Makara, Aṅga, Kacchapa, Śaṅkha and Padma.

(7) On the seventh covering, one should worship gods of the directions, Indra (yellow-colored), the red-colored Agni, Yama (the color of a blue lotus), the black-colored Nairṛta, white-colored Varuṇa, smoke-colored Vāyu, blue-colored Kubera, and the white-colored Īśāna. At 337½°, Brahmā, the color of yellow *gorocanā*, while the white colored Śeṣanāga is at 12½°.[44]

(8) On the eighth covering one should worship the weapons in the same directions: starting at 0° with the yellow-colored lightning bolt, the white-colored spear, the blue-colored staff, the white-colored conch, the lightning-colored lasso, the red-colored flag, the blue-colored mace, and the white-colored trident.

At **the three junctures of the day**, i.e., at dawn, noon and at dusk, one should meditate (*pratipatti*) and perform this pūjā **with the various ingredients**, either five (*pañcopacāra*), ten (*daśopacāra*), sixteen (*ṣoḍaśopacāra*), up to the *rājoopacāra*, or ingredients worthy of a king, etc. By such *pūjā*, the worshiper will achieve **unlimited blessings**, i.e., the four goals of life in their entirety. **P only**: The unlimited blessings include love for Kṛṣṇa or any of the other goals of life according to the desire of the aspirant.

J only: There is an alternative reading[45] and interpretation which must be taken into account. According to this version, it is said that klīm, **the first letter** of the eighteen-syllable mantra (i.e., *klīm*) is written within a single triangles in the middle of the eight-petalled lotus. Then one should encircle this bīja with the mantra *klīṁ kṛṣṇāya namaḥ*. Then one sanctify the earth (*bhū-maṇḍala*) as represented by the entire *yantra* by reciting first the Gāyatrī mantra preceded by praṇava and then the *kāma-gāyatrī* mantra preceded by *kāma-bīja*. Then the area encircling the the *maṇḍala* should be protected by tridents at the eight cardinal points (*dikṣu vidikṣu*). One then performs *āvaraṇa-pūjā* starting with the aṅgas, that is, Kṛṣṇa's expansions Vāsudeva, Saṅkarṣaṇa, etc., then with Rukmiṇī and his energies, then Indra and the other deities of the directions, Vasudeva and other parental figures, Arjuna and other companions, the eight treasures, respectively encircling the mantra. From "**the three junctures of the day**" the reading is the same.

Both: Some readings give *atipattibhiḥ* rather than *pratipattibhiḥ,* which should be interpreted as *ati* ("beyond") and *patti* ("obtainment"), or extremely rare. Thus one should worship with rare ingredients such as those found only in other continents.

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44 In fact, Brahmā and Ananta are usually said to represent the zenith and the nadir.

45 The exact alternative reading intended by Jīva is unclear as the text of the commentary itself is somewhat confused; *analāgram* is offered in Purīdāsa's edition, making only one triangle. *Vītaṁ* instead of *bījārtham*. *Vyāpayya* instead of *vyālikhya*.

Alternatively, if one interprets *ati* as "abundantly," the meaning becomes "easily obtainable" and refers to such ingredients as "fruits or flowers" (Gītā 9.26). **P only:** Another reading is *matipattibhiḥ,* which in this case means ingredients in mental worship, in which case all things such as fruits and flowers are always easily found in any season. Thus mental deity worship is considered to be the best of all. This happens automatically when the mind becomes calm (*mano-naiścalye*).

YM 20: YM cites the comparable description of the *yantra* in *Brahma-saṁhitā* 5.4-5: "The transcendental Gokula is shaped like the lotus. The eternal world is like a hexagonal figure; in that the Entities Śrī Rādhā-Kṛṣṇa, appearing in the form of a mantram consisting of eighteen transcendental letters, are centred. The propagating manifestations emanating from the Chit potency are present there with the said Entities as the centre. Śrī Rādhā-Kṛṣṇa is the primary cause or Seed Himself, etc." The further description conforms in a general way to the one given here. YM goes on to describe the Vṛndāvana *yoga-pīṭha* with the *aṣṭa-sakhīs,* etc., in their various positions. He suggests the imprinting of the yantra on a copper plate for worship.

KK 18: Translates *pīṭha* as "altar."

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KK 18: Translates *pīṭha* as "altar."

(19)

तादिह श्लोका भवन्ति

ैको वशथ सर्वगः कृष्णेऽय

ैकोऽपि सन् बहुज्ञा यो विभाति च

ताझ पथठक्षगझ योऽनुयजान्ति ज्ञाथरा

स्तोषाझ सुखझ शाष्टताझ नेतरेषाम् चच

tad iha ślokā bhavanti
eko vaśī sarvagaḥ kṛṣṇa īḍya
eko'pi san bahudhā yo vibhāti |
taṁ pīṭhagaṁ ye'nuyajanti dhīrā-
steṣāṁ sukhaṁ śāśvataṁ netareṣām ||

Commentary on text:HBV has *avabhāti* at the end of line 2. Variants of this verse can be found in the *Kaṭhopaniṣad* (2.2.12) and the *Śvetāśvataropaniṣad* (6.12). This is the *Kaṭha* version:

eko vaśī sarvabhūtāntarātmā
ekaṁ rūpaṁ bahudhā yaḥ karoti |
tam ātmasthaṁ ye'nupaśyanti dhīrā-
steñää sukhaà çäçvataà netareñäm ||

"There is one controller, the Self who is present within every being, who makes the single form of things multiple. The sages who constantly see that Self in themselves attain permanent happiness, and not others."

Translation:

So, in this connection, there are a number of verses:
The one, all-pervading controller is the worshipable Kṛṣṇa. Though one he appears in multiple forms. Those sages who constantly worship him upon his throne (*pīṭha*) attain permanent happiness, and not others.

Commentaries:

BY 19: A number of mantras favorable to the Lord's worship will now be described. The **controller** (*vaśī*) is the one under whose control (*vaśe*) everything exists. The rest of this verse and the next one have been commented on in my ṭīkā to the *Kaṭha-vallī*. **VV 21:** "**The one**" means that he is free from and distinctions whether internal or external (*svajātīya-vijātīya-svagata-bheda-rahitaḥ*). "**All-pervading**" means that he is undivided (*aparicchinna*) by time, space or by any other substance. "**Multiple forms**" refers back to the previous verse where it is said that he divided into the five sections of the mantra. The experience of "**permanent happiness**" is possible only to those who worship him and not to those who have no devotion, just as only those with sight can see.

P 23; J 23: [P only]: "**So, in this connection**": Brahmā is saying that since as a practitioner he has direct experience of the results of worshiping with the eighteen-syllable mantra, he has in sort become these verses (*aham eva śloka-rūpā ity arthaḥ*) and that he is not simply reciting them. **[Both P and J]** These verses are given as support for the system of worship which has just been described. **[P only]** In order to show that all types of pleasure coming in the illusory energy of Kṛṣṇa's māyā pale into insignificance because of the absence of a mood of servitorship, while even time is not able to destroy the infinite wealth of joy which is given by Kṛṣṇa, Brahmā says, "**The one, all-pervading controller,**" etc. **[Both]** The word '**one**' indicates that Kṛṣṇa is *svayaṁ bhagavān,* and is thus without any equal nor superior. As it is stated in the Bhāgavata (3.2.21): "He is the lord of the three worlds[3] who is neither equalled nor excelled (*svayaṁ tv asāmyātiśayas tryadhīśaḥ*)."[4] Therefore he is the "**controller**" which is further confirmed by the adjective "**all-pervading.**" The word *īḍyaḥ* means that he is to be praised by all.
If someone should ask, "Kṛṣṇa has taken so many different forms. How can you say that he is one only?" This is answered by the next line, "**Though one,**" etc. This is possible due to his inconceivable powers, as has been shown in the BhP (10.69.2):

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3 YM has expanded on *tryadhīśa*, adding that it means the Lord of the three worlds, the three potencies (*cit, acit* and *jīva*), the threefold consorts, i.e., those of Dvārakā, Mathurā and Vṛndāvana (page 1657).

4 YM and SM cite *Gītā* 11.43.

citraṁ bataitad ekena vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ striya eka udāvahat

It is wonderful that he appears simultaneously in the same, yet separate, body, and thus, though one, was able to marry 16,000 wives, each in their own home.

By the word *dhīra*, the "**sages**" such as Śukadeva and others who possess discrimination (*viveka*) are being indicated. The eternal joy which they experience is not found by others, not even the worshipers of the supreme Nārāyaṇa, etc. As it is said in the BhP (3.2.22)

yan martya-līlaupāyikaṁ sva-yoga-
māyā-balaṁ darśayitā gṛhītam
vismāpanaṁ svasya ca saubhaga-rddheḥ
paraṁ padaṁ bhūṣaṇaṁ bhūṣaṇāṅgam

That body, suitable for human-like pastimes, which he will show through taking shelter of the power of his Yogamāyā, is a source of wonder to even himself due to the wealth of beauty it contains. It is indeed the supreme goal of life, beautifying even the ornaments which are meant to beautify it.[5]

SM, YM 21:Translates *dhīra* as "man of intuitive wisdom." *Siddhim* = "highest blessedness." **KK 20.**

(20)

नित्यो नित्यानाञ्च चेतनश्चेतनानाम्।
मेको बहूनाञ्च यो विदधाति कामान् च
तञ्च पीठगञ्च येऽनुभवन्ति धीराः
स्तेषाञ्च सिद्धिः शाश्वती नेतरेषाम् च

nityo nityānāṁ cetanaś cetanānā-
meko bahūnāṁ yo vidadhāti kāmān |
taṁ pīṭhagaṁ ye'nubhavanti dhīrā-
steṣāṁ siddhiḥ śāśvatī netareṣām ||

Comments on text: KṛṣṇaS (106) reads *ye'nubhajanti*, but *Sarva-saṁvādinī* and HBV have *ye tu yajanti*. HBV also has *viprās* for *dhīrās*. This verse is modelled on Kaṭha 2.2.13 and Śvet 6.13. Kaṭha reads in the last two lines: *tam ātmastham ye'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām ||* while *ŚvetU* has *tat kāraṇaṁ sāṅkhyayogādhigamyaṁ jñātvā devaṁ mucyate sarvapāśaiḥ ||* "This cause of the universe can be known through the path of Sāṅkhya and Yoga. Knowing him, one is liberated from all bondage." *Kaṭha* simply has "peace" as the eternal prize.]

Translation:

5SM supplements this with CC Madhya 21.101-3 and quotes Bhaktisiddhänta Sarasvaté's commentary in full.

There is but a single eternal amongst all eternal beings, a single conscious entity amongst all conscious beings; only one who fulfills the desires of the many. Those sages who meditate constantly upon him, seated on his throne, shall attain everlasting perfection—others shall not.

Commentaries:

J 24, P24: [**P only**] With this second verse, he seeks to clarify and deepen the observations made in the first, so he says: "**There is but a single eternal amongst all eternal beings,**" etc. [**Both**] The meaning of this is that it is through his eternity that other beings can experience eternity. The same meaning is found in the second line, the factor of consciousness in the jīvas is he alone. For, it is said in BhP (10.14.57),

sarveṣām eva vastūnāṁ bhāvārtho bhavati sthitaḥ
tasyāpi bhagavān kṛṣṇaḥ kim atad-vastu rūpyatam

An essential value resides in every single thing; the value of that value is Kṛṣṇa. Just try to describe something which is not he.[6]

The question may be asked, "There are unlimited numbers of worshipers, will his relations with them all be limited by his oneness?" This is answered by the next line: "**one who fulfills the desires of the many.**" Just as in the previous verse it was stated that even though he is one, he becomes many; similarly **he fulfills the desire** of his many devotees for *prema*, and this is the ultimate **perfection**. Viśveśvara Bhaṭṭa has glossed this portion of the verse in the following way: "Those who are sages, i.e., single-mindedly devoted, worship him. For them **perfection is everlasting,** in the sense that it is eternity and joy in its essence. Those who are without devotion can never attain this prize, just as someone without eyes cannot see form."

SM, YM 22: *Cetanaś cetanānāṁ*: "fountain source of consciousness." Second line: "The monitor self" who "rewards in accordance with previous actions."

(21)

ैतद्वि विष्णोः परमञ्च पदञ्च ये
नित्योद्युाः साञ्जयाजन्ते न काामान् च
तेषामसाए गोपलुपः प्रयात्नात् प्रकाशयेदात्मपदञ्च तदएव चच

etad dhi viṣṇoḥ paramaṁ padaṁ ye
nityodyuktāḥ saṁyajante na kāmān |
teṣām asau gopa-rūpaḥ prayatnāt
prakāśayed ātma-padaṁ tadaiva ||

6 This is in the section which follows the discussion on Kåñëa's replacing the cowherd boys and calves which had been stolen by Brahmä. This verse is quoted by Ramapada Chattopadhyaya at VS 1.1.8, 1.14.15, 3.2.29. He interprets *bhävärthaù* as *käraëa*, thus Kåñëa as being "the cause of all causes." This is no doubt what is given in the commentaries on BhP, but I find the term *bhävärtha* ("the simple or obvious meaning of a word") interesting in this context. SM also quotes the preceding verse and Gétä 11.40.

Comments on text: *etad dhi* is only found in HBV, but is metrically correct. HBV reads *tad eva* for *tadaiva.*

Translation:

For those who are constantly engaged in worshiping this supreme situation of Viṣṇu, rather than their material desires, he immediately appears in the form of a cowherd boy and carefully reveals his own abode (*ātma-padam*) at that very time.

Commentaries:

VV 23; BY 22: Hari in the form of a cowherd reveals his form to those practitioners who are constantly engaged, i.e., who are characterized by continuous faith and devotion, in worshiping this supreme situation of Viṣṇu, i.e., that yantra described above, with an intelligence that is untainted by material desire, i.e. without seeking any material benefit whatsoever from their worship.

P25, J25: Those who worship that situation, the "throne" or *pīṭha* which has previously been described,[7] and desire no material pleasures, in which case the verb "desire" (*kāmayante*) is to be understood. Some people read *kāmāt* rather than *kāmān*, in which case it means "free from any desire except for Kṛṣṇa." **P only:** The word *ātma-padam* can be interpreted to mean "his own lotus feet" or "that place (*pīṭhaṁ*) in which he himself is situated." Alternatively, it means the place where his *ātmā* or *mūrti* (form) appears, i.e., the place where he reveals his form as the supreme being in the form of a cowherd boy, a form which is the ocean of supreme joy. **J only:** *Atma-padam* means his own abode.**SM, YM 23:** Brings in *rāgānugā bhakti*, transcending *vidhi-bhakti*. Cites Bhaktivinoda: *vidhi-mārga rata jane svādhīnatā-ratna-dāne rāga-mārge karān praveśa*. Both he and SM quote BhP 10.33.39 (*vikrīḍitaṁ vraja-vadhūbhir,* etc.). SM also quotes CC Antya 5.45-7 (the Bengali translation of this verse). **KK 22:** Baladeva quotes VS 4.3.16: *viśeṣaṁ ca darśayati:* "The Personality of Godhead reveals himself to his pure devotees."

(22)

यो वए बत्रह्वाणझ विदज्ञाति पूर्वं
यो विद्यास्तास्मए गोपायति स्म कृाष्णः च
ताझ ह दएवमात्मबुद्दिप्रक।शझ
मुमुक्षुव शरणमनुवत्रजेत चच

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vidyās tasmai gopāyati sma kṛṣṇaḥ |
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam anuvrajeta ||

7 NG suggests that this can simply mean Kṛṣṇa.

Comments on text: The metre is very irregular. HBV drops *vai* in line one, and reads *taṁ premātma-vṛtti-prakāśaṁ* in line 3. BY(a,a_2,k) *vidyāṁ*; BY *śaraṇaṁ vrajet*; KS *vai* is in KS alone; KS *śaraṇam amuṁ vrajet*. *BhagS* 10 reads *gāpayati* instead of *gopayati* and *śaraṇam amuṁ vrajeta*. *KṛṣṇaS* 63 has *taṁ hi smaraṇam amuṁ vrajeta*.

The verse is based on *Śvetāśvatara Upaniṣad* 6.18:

yo brahmāṇaṁ vidadhāti pūrvaṁ
yo vai vedāṁś ca prahiṇoti tasmai |
taṁ ha devam ātma-buddhi-prakāśaṁ
mumukṣur vai śaraṇam ahaṁ prapadye ||

Translation:

He who at the beginning of the creation brought Brahmā into being and then entrusted him with all knowledge is Kṛṣṇa. One seeking liberation should take refuge in that divine being who is the revealer of the spiritual intelligence by which one knows the self.

Commentaries:

VV 24; BY 22: What will be gained from being shown the Self's situation (*ātma-pada*)? In response to the skeptics, Brahmā says: "**He who, etc.**" Kṛṣṇa at the time of creation revealed the Vedic knowledge to Brahmā, and he maintains the Vedas through Brahmā. Then at the time of the annihilation of the universe, he preserves the Vedic knowledge in the form of his incarnation, Matsya. To this the following instruction is added: The person desirous of liberation should take refuge in him, the deity who reveals self-knowledge, the *pratyag-ātmā*. To one who takes shelter of him, he awards liberation, for as the Lord himself says (*Gītā* 18.66):

sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvā sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ ||

J 26, P 26: Here in this verse, Brahmā wishes to show that, as the topmost aspirant to spiritual perfection, he constantly seeks the mercy of the Lord and, at the same time, that the Lord is situated in a permanent state of transcendence. The *vidyā* or knowledge spoken of in this verse is the eighteen-syllable mantra, as will be discussed further on. As shown in the *Vedānta-sūtra*, Kṛṣṇa is the source of all revealed scriptures, thus of all knowledge (*śāstra-yonitvāt*). He is therefore not only the revealer of spiritual knowledge, but of all knowledge, material and spiritual.

SM, YM 24: Only Kṛṣṇa can bestow liberation (BhP 10.51.20); quote from unknown source in which Śiva tells Ghaṇṭākarṇa, *mukti-pradātā sarveṣāṁ viṣṇur eva na saṁśayaḥ* "Viṣṇu alone is the authority who gives emancipation; of this there can be no doubt." [This is spoken in the context of Benares, where Śiva is said to give liberation.] Also, *Śvetāśvatara* 3.8: *tam eva viditvātimṛtyum eti,* "One who knows him passes beyond death." Also BhP 10.14.58, Gītā 7.14, CC Madhya 24.131. **KK 23.**

पक्।रेणान्तरिताझ् ये जपन्तिगोविन्दस्य पञ्चपदझ् मनुम् च
तेषामसाए दर्शयेदात्मरूपझ्
तास्मान्मुमुक्षुरभ्यासेन्नित्यशान्त्यए चच

oṁkāreṇāntaritaṁ ye japanti
govindasya pañca-padaṁ manum |
teṣām asau darśayed ātma-rūpaṁ
tasmān mumukṣur abhyasen nitya-śāntyai ||

Comments on text: HBV adds *taṁ* at the end of line 2; line 3: *tasmai cāsau;* line 4, *tathā* for *tasmān.*

Translation:

To those who chant this five-sectioned Govinda mantra preceded and followed by the oṁkāra, he shows his personal form. Therefore anyone who seeks liberation should constantly repeat this mantra in order to gain eternal peace.

Commentaries:

BY 23 (VV 25) emphasizes that the *oṁkāra* must be added to the eighteen-letter mantra in order to obtain the full results of the japa (*rasana-phalam*).

P 27, J27: This verse is meant to show when *praṇava* is added, the same fruits are achieved as if one goes through the entire sacrificial ritual which has been described previously. The word *antaritam* means the same as *sampuṭitam* or "encased." Some readings have *tasmai* ("to him") instead of *teṣām* ("to them"), in which case the idea is that everyone can achieve this goal; it is not necessary to have the qualifications of a Brahmā. "**Anyone who seeks liberation**" (*mumukṣu*) means anyone willing to abandon everything to attain him."**Eternal peace**" (*nitya-śāntyai*) means eternal joy free from the hindrances of material life.

YM, SM 25: BhP 2.3.10 in connection with *mokṣa-kāma* (also appropriate for the following verse). CCA Ādi 7.73, distinguishing Kṛṣṇa-mantra (gives liberation) from Kṛṣṇa-nāma (gives Kṛṣṇa's lotus feet).

(24)

ैतास्मादन्ये पञ्चपदादभूवन्
गोविन्दस्य मनवो मानवानाम् च
दशार्णाद्यास्तेऽपि सालत्रन्दनाद्यए-
रभ्यास्यन्ते भूतिकामएर्यथावत् चच

etasmād anye pañca-padād abhūvan

govindasya manavo mānavānām |
daśārṇādyās te'pi saṅkrandanādyair
abhyasyante bhūti-kāmair yathāvat ||

Comments on text: HBV reads *tasmād* in first line (metrically correct).

Translation:

All other Govinda mantras used by human beings, such as that of ten-syllables, are derived from this five-part mantra. Meditation on it should be practiced as done by Indra and others who sought material power and opulence.

Commentaries:

BY 24: Other mantras, such as the ten-syllable mantra (*klīṁ gopī-jana-vallabhāya svāhā*) manifest out of this one. **VV 26:** Saṅkrandana ("one who emits a battle cry") is an epithet of Indra found in the Ṛg-veda: *saṅkrandano' nimiṣa ekavīraḥ śataṁ senā ajayat sākam indraḥ*. He and other gods who desired **material power and opulence** engaged in the practiced of this mantra perfectly.[8] These mantras can also help one to attain Kṛṣṇa. *Amarakoṣa* gives Saṅkrandana and Duścyāvana as other names of Indra.**P 28, J 28:** This verse shows that this mantra is the seed of all other Govinda mantras. Human beings possess a wide variety of desires and temperaments (*nānā-vāsanā-jīvānāṁ*). These mantras were first manifested to Sanaka and other sages for the sake of these humans. This part of the verse has to be understood in relation with the words *bhūti-kāmaiḥ,* "**desiring material power and opulence.**" Indra worshiped for the sake of material opulence using these mantras, but at the same time Sanaka and others chanted them for the sake of attaining liberation, while Nārada and others did so in order to obtain devotion. This they did according to the rules outlined in the Tantra.

SM 26: Kṛṣṇa fulfills material desires (BhP 4.13.34). Gītā 4.11. *Ye yathā māṁ prapadyante...* CC Ādi 4.21, Madhya 8.20. **YM 26:** The devotee alone is unmotivated.

(25)

यदेतस्य स्वरूपार्थं वाचावेदयन्ति ते पप्रच्छुः च तदु होवाच च
ब्रह्मसावनञ्च चरतो मे ध्यातः स्तुतः परमः परार्ज्ञान्ते सोऽबुध्यत च
गोपवेशो मे पुरूषः पुरस्तादाविर्बभूव चच

yad etasya svarūpārthaṁ vācāvedayanti te papracchuḥ |
tadu hovāca | brahma-savanaṁ carato me dhyātaḥ stutaḥ
paramaḥ parārdhānte so'budhyata |
gopa-veśo me puruṣaḥ purastād āvirbabhūva ||

Notes on text: KK and others read *vācā vedayeti*. *Puruṣaḥ* appears only in YM. BY has *kopadeṣṭā* in the place of *gopaveśaḥ* (obviously incorrect). KS version has *paramaḥ* after

8 The *Hari-bhakti-vilāsa* (1.190) quotes the following verse from the *Sanat-kumāra-kalpa,* confirming this statement: *anena mantra-rājena mahendratvaṁ purandaraḥ | jagāma deva-deveśo viṣṇunā dattam añjasā ||*

stutaḥ which though not in Y or BY is corroborated in PJ commentary. Jīva in KṛṣṇaS 64 reads *brahmaṇo'sāv anavarataṁ me* for *brahma-savanaṁ carato me*. The same reading is also in HBV 1.169. This reading is clearer, as the lengthy note 52 would indicate. HBV has *so'vabudhyata*.

Translation:

Because these mantras reveal in sound the essential form of the Supreme Lord, the sages then asked [for more details about its nature].

Brahmā answered, "As I performed the *brahma-savana,*[9] I meditated and praised that Supreme Person who awoke [from his yoga-nidrā] at the end of my long night. That Supreme Person appeared before me in the dress of a cowherd boy."

Commentaries:

VV 26-27; BY 25a: *Parārdhānte* means "at the end of [Brahmā's] night." During the Brahma-samaya, that is the first half of Brahmā's life, I meditated and praised the Supreme Controller. Then in the second half of my life, i.e., at the end of the night, he awoke. Who is this person who is my instructor (*upadeṣṭā*) who has appeared before me?[10] [This is the beginning of the third upaniṣad in VV.]

P 29; J 29a: This sentence is an explanation of the power of the various mantras spoken of in the previous verses. These Kṛṣṇa-mantras contain the Lord's essence, and can therefore bestow all the purposes of life (*sarva-puruṣārtha-sādhaka*). This is what they reveal in the form of sound (*vācā*). Upon hearing this, the sages were amazed to hear the unequalled and unimaginable powers of the five-footed mantra and so asked Brahmā for more information.

J 29b only: Some people have a different reading which carries a somewhat altered sense.[11] Brahmā responded clearly to the question posed him by the sages. What was that question? What is the essential meaning, the power to produce or create, of this eighteen-syllable mantra spoken of in the preceding verses.

P 30-32; J29b: During the Brahma-samaya, that is the first half of Brahmā's life, I meditated and praised the Supreme Controller. Then in the second half of my life, i.e., at the end of the night, he awoke, i.e., he became aware of me in that guise, i.e., meditating

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9 B*rahma-savanam* would normally mean "purification by prayer" *Brahma* here should be taken as *çabda-brahma* or the worship of the mantra. See RV 9.17.24, *brahma-sava*. = *brahma-satra* (Cf. BhP 4.31.2, 5.1.6, etc. See especially Prabhupäda's commentary to the latter.) All commentators, however, interpret *svanaà* to mean "time," as found in BhP 8.16.48. They go on to define this as the *prathama-parärdha*, which is generally defined as the first half of the life of Brahmä (Cf. BhP 3.11.34-39). So in this interpretation: "As I was moving through the time of Brahma, half of my life passed in meditating and praying to the Lord. Then, when the second half of my life began, the Supreme Person appeared before me in the dress of a cowherd boy." This is what Yati Mahäräja has followed. According to 3.11.36-37, the last *kalpa* during which the lotus grows from Viñëu's navel is the Pädma, and the first *kalpa* after that is called Varäha. These are the last *kalpas* in the first half of Brahmä's life and the first in the second half of his life respectively.

10This understanding is based on what is probably an erroneous reading of the text. See comments on text above.

11The proposed alternate readings are different in the different editions. Purīdāsa has *yat te munayaḥ papracchuḥ tad eva brāhmaṇo ha sphuṭam uvācety anvayaḥ*. SM has *ha te munayaḥ papracchuḥ tat tad eva brāhmaṇo' sphuṭam uvācety anvayaḥ*. From that which follows, Purīdāsa seems to have a better reading. The idea is that the sentence preceding *te papracchuḥ* can either be read as an explanation for that which precedes it or as the subject matter of the question depending on how one takes *yat*--either as meaning "because" or as a relative pronoun related to *tat* in *tad u hovāca.*

and praising him. **J only:** He then appeared to me in the dress of a cowherd. **P only:** Or, I praised and meditated upon him, praying to him to be merciful to me. And, at the end of the night, I perceived him, the object of my prayers and meditations, in the dress of a cowherd. That is, I understood in my heart that this form was supreme amongst all divine manfestations. As a result of this realization and mood, he then appeared before me in that very form. Thus, at first I did not know that this cowherd form was supreme, but as a supreme revelation of his virtues, foremost of which is compassion, he who is an empire of all joy, the limit of all divine ecstasy, he appeared before me to show that the supreme truth in this form is the object of the eighteen-syllable mantra.

YM 27b: "I do remember that during the first half of my life-span, during the Padma-kalpa" and when I stepped to the second part of my life, during the *Śvetavarāha-kalpa,* the Lord just got up from His *yoga-nidrā* and most graciously appeared to me in His two-armed form, His *svakaṁ rūpam.* In commentary YM quotes SB 10.13 that Kṛṣṇa's incarnation takes place in the *Śvetavarāha-kalpa.*

puṁsāṁ sva-kāmāya vivikta-mārgair
abhyarcatāṁ kāma-dughāṅghri-padmam
pradarśayantaṁ kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram

[Brahmā looked upon the Lord as He] mercifully showed His lotus feet, like wish-fulfilling cows for those devotees who worship him in exclusivity, according to whatever purpose they have. The toes of those lotus feet were like their charming petals, their nails like effulgent moons. (BhP 3.8.26)

SM adds Viśvanātha's commentary to this verse in which this passage from GTU is quoted.

(26)

ततः प्रणतो मयाऽनुकूलेधन हृदा
मःमष्टादशार्णं स्वरूपञ्च सृष्ट्वये दतवान्तार्हितः च
पुनः सिसृक्षतो मे प्रादुरभूत् च
तेष्वक्षरेषु भविष्याज्जगदत्रूपञ्च प्रकाशयान् च
तादिह काकारादापो लधकारात्पृथिवथ
ेतोऽगिनर्बिन्दोरिन्दुस्तात्साम्पातातादकौ ति ऋीझकारादसृजाम् च
कृष्णायपदादाकाशञ्च खाद्वायुरित्युतारात्स्वरभिञ्च
विद्याञ्च प्रादुरकार्षम् च तादुतारात्स्त्रथपुञ्चसादि
चेदञ्च साकालधमिदञ्च साकालधमिदमिति चच

tataḥ praṇato mayā'nukūlena hṛdā
mahyam aṣṭādaśārṇaṁ svarūpaṁ sṛṣṭaye dattvāntarhitaḥ |

punaḥ sisṛkṣato me prādurabhūt |
teṣv akṣareṣu bhaviṣyaj-jagad-rūpaṁ prakāśayan |
tad iha ka-kārād āpo la-kārāt pṛthivī
īto'gnir bindor indus tat-sampātāt tad-arka iti klīṁ-kārād asṛjam |
kṛṣṇāya-padād ākāśaṁ khād vāyur ity uttarāt surabhiṁ
vidyāṁ prādurakārṣam | tad-uttarāt strī-puṁsādi
cedaṁ sakalam idaṁ sakalam idam iti ||

Comments on text. KS version has *ha vā* for *hṛdā* (in the first line). At the end of line 3 and beginning of line 4, BY has *punaste .. prādurbhūteṣvakṣareṣu* and adds *vibhajya*. **PJ and HBV 1.169** also give the alternative reading: *punaḥ sisṛkṣā me prādurabhūt*. "Then the desire for creation awoke in me." HBV reads *kāt* and *lāt* for *ka-kārāt* and *la-kārāt*. It also reads *tan-nādād arka iti* for *tat-sampātāt tad-arka iti*. HBV repeats *tad uttarāt*. KS ends this section *cetīdaṁ sakalam iti sakalam iti*. YM omits the second *idam* at the end of this sentence.

Translation:

Then, as I paid my obeisances to him, he became favorable to me and, after giving me the eighteen-syllable form of himself for the sake of engaging in the creation, he disappeared. Then, when I wished to engage in the activity of creation, he reappeared to me and revealed to me that the form of the future universe was present in the very letters of the eighteen-syllable mantra. That is, water arises from the letter *ka*, the earth from the letter *la*; from *ī* arises fire; from the *bindu*, the moon. From the combination of all these letters, the sun. So all these things were created by me out of the sacred syllable *klīm*. Then from the word *kṛṣṇāya*, I manifested the sky. From the ether came the air. From the next word came I produced the numerous wish-fulfilling cows and various types of knowledge. Then from the next came this entire creation of male and female forms.

Commentaries:

BY 25, P 33-36; J 30a. Substantially the same as VV 28: What did he do after so appearing? As I bowed down to him with a heart surrendered to him, he gave me the eighteen-syllable mantra that is a manifestation of his essence so that I could execute the duties of creation. Then what happened? As I desired to create the universe, he appeared again, this time revealing to me that the entire future universe was present in the letters of the mantra he had already given me. I created water from *ka*, earth from *la*, fire from *ī*, the moon from the *anusvāra*, and from their combination, i.e., from *klīm*, the sun. Then from the word *kṛṣṇāya,* I created the sky. The word **ether** (*kha*) in the verse means "the spiritual sky" (*cid-ākāśa*), from which comes sound, i.e., the Veda. This indicates the next word of the mantra, *govindāya* ("the knower of the Veda"), from which I created the air (*vāyuḥ*). From the two elements contained in the compound *gopījana-vallabhāya*, I created the wish-fulfilling cow **Surabhī** and the fourteen varieties of **knowledge**. Then from *svāhā,* all things, moving and non-moving, whether of male, female or neuter gender, came into being. The repetition of words at the end of this sentence indicates the conclusion of the third *upaniṣat*.

P (36): further explains that Brahmā saw the subtle forms of the elements within the syllables and then by chanting them, brought these elements into existence. **PJ** then

comments on the alternative reading noted above in comments on text 30. “Then the desire to create came upon me. Gopāla himself revealed to me that the world exists in subtle form in the syllables of the mantra. Thus water appeared in the world as a result of chanting the letter *ka*, etc.

Unique to P. From the word *gopījana* come women, who are to be protected (*gopyā*). From them, men (*vallabha*) come into being. From men come *aya*, or “the auspicious rule,” meaning the rest of the creation. The word *svāhā* is broken up to indicate *sva* or *svārtha*, one’s personal goals in life, *hā* to mean their loss and gain. From which it is concluded that the moving and non-moving creatures do not know the results of their own actions, pious or impious.

Both PJ: Though Brahmā is speaking as though he himself created, the original creation is performed by the Supreme Lord, and that Brahmā is engaged in a secondary and partial or *vyaṣṭi* creation. His function is to transform portions of the elements and is thus dependent on the Supreme Lord. The power for the creation of these elements was derived from the syllables of the mantra.

SM 28: quotes 3.9.44 and the two following verses, also found in YM:

yena sva-rociṣā viśvaṁ
rocitaṁ rocayāmy aham
yathārko 'gnir yathā somo
yatharkṣa-graha-tārakāḥ

I create after the Lord's creation by His personal effulgence [known as the *brahma-jyoti*], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness (BhP 2.5.11):

sṛjāmi tan-niyukto 'haṁ
haro harati tad-vaśaḥviśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk

By His will, I create, Lord Śiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies (BhP 2.6.32).

(27)

तैतस्याएव यजानेन चन्दत्रप्तजो गतामोहमात्मानञ्च
वेदेत्योञ्चकारान्तरालिधकञ्च। मनुमावर्तायेत्सैरहितोऽभ्यानयात् च्च

etasyaiva yajanena candra-dhvajo gata-moham ātmānaṁ vedety oṁkārāntarālikaṁ manum
āvartayet saṅga-rahito’bhyānayat ||

Comments on text. Only BY joins *veda* and *ity-*, *vedety-*. P. separates the two as different sentences. HBV 1.172 reads *vedayitvā* for *vedeti*. *abhyānayat*. *abhyā √nī* is given in MW as meaning “to pour in, to mix in” and gives only AittBr as source. Y translates: “attains

realization of the Supreme Deity." KK reads *abhyāpa tat* at the end of this sentence. This does not change the meaning. HBV also read *āvartayat*.

Translation:

By practicing this very same mantra, he whose symbol is the moon came to know himself, free from illusion. Thus anyone who repeats this mantra with *praṇava* at its beginning and end, free from attachment, have a experience of the Parameśvara who is beyond material sensory experience.

Commentaries:

VV 29; BY 26: Now, to show that this mantra was potent not only in giving Brahmā the power to create, but also gave spiritual knowledge of the Self to Śiva, he states "**By practicing,**" etc. From chanting this five-fold mantra, Lord Śiva awoke to his true identity, free from the illusion that anything other than the Self exists. For this reason, someone in the present who chants this eighteen-syllable mantra consecrated with the *praṇava* syllable, without any desire for fruitive results, will have direct experience of the Paramātman.

P 37-8; J 31. After having recounted how the mantra served his ends, Brahmā now shows how it has another specialized purpose. Previously, a king named Candradhvaja worshiped Gopāla in the form of this eighteen-syllable mantra and, being freed of illusion, came to know the self. Because such are the fruits of chanting this mantra, even someone living nowadays should also chant this mantra consecrated with the *praṇava* syllable, with total concentration (*sphūrty-antareṇa rahitaḥ*). From such chanting, he will bring Gopāla directly before him.

P only. Śiva had a direct vision of Kṛṣṇa. Thus this particular kind of sacrificial practice, i.e., *japa*, is distinguished by the rapidity with which it rewards the devotee.

Both: Some (J specifies Viśveśvara) people are of the opinion that Candradhvaja refers to Maheśvara. [Reading this sentence as though Candradhvaja were the subject throughout, one translates:] Through this practice, Śiva (or King Candradhvaja) made himself worthy before chanting, and then, when he was totally concentrated, he brought Gopāla directly before him.

(28)

तद्विष्णोः परमञ्च पदञ्च सदा पश्यन्ति सूरयः च दिवथव चक्षुराततम् च
तस्मादेनञ्च नित्यमभ्यासेप्नित्यमभ्यासेदिति चच

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ | divīva cakṣur ātatam | tasmād enaṁ nityam abhyasen nityam abhyased iti ||

Comments on text. The first two phrases here are found in Ṛgveda 1.22.20. *Iti* at the end not in KS.

Translation:

The godly always see that supreme abode of Viṣṇu, which is like the sun expanding through the infinite sky. Therefore, one should always repeat this mantra. One should always repeat this mantra.

Commentaries:

VV 30; BY 27-8: Brahmā goes on to clarify the characteristics of the supreme situation. That situation which the godly see as the remaining aspect of themselves is Viṣṇu's supreme abode. It is the eye, or light alone, pervading one's own glory like the sky, a state of being which is pervaded by a consciousness of the uncontested oneness of brahman. The repetition of the last words of this line indicate that the fourth upaniṣat (lesson) is here completed.

P 39-40, J 32. Where did Śiva see the Parameśvara who is beyond material sensory experience? To answer this question, Brahmā describes the abode of the Lord, known by the name Goloka. The word *cakṣus* ("eye") here is a synonym for the sun. For, as it is said, *namaḥ savitre jagad-eka-cakṣuṣe*: "Homage to the sun, the single eye of the universe."

P. only. Having described the great power of the mantra, he then concludes the section by urging everyone to cultivate it because of its powerful effects. The repetition of the words *nityam abhyaset* indicate that one should be careful to make this practice a regular duty.

SM, YM 30. interprets *divīva cakṣur ātatam* to mean "in that plane of transcendence through the eye of devotion." The simile is explained as meaning "just as the sun shines in the sky and sustains the world, so the men of wisdom know that Viṣṇu is the only sustainer or substratum of the universe."

(29)

तदाहुरेके। यस्य प्रथमपदाद्भूमिर्द्वितथयपदाज्जलझध
तृतथयपदातोजाश्ठतुर्थपदाद्वायुश्ठरमपदाद्व्योमे ति
वएष्णवपज्ञव्याह्रतिमयाझ मन्त्राझ कृ।ष्णावभासकझ कए।वल्यास्तृत्याए
सततामावर्तयेत्सततामावर्तयेदिति चय

tad āhur eke yasya prathama-padād bhūmir dvitīya-padāj jalaṁ tṛtīya-padāt tejaś caturtha-padād vāyuś carama-padād vyoma iti vaiṣṇava-pañca-vyāhṛti-mayaṁ mantraṁ kṛṣṇāvabhāsakaṁ kaivalya-sṛtyai satatam āvartayet satatam āvartayed iti ||

Text: BY edition gives *kaivalyasya sṛtyai* and notes *siddhyai* as an alternative. *Avabhāsaṁ* in SM, YM and Purīdāsa. *Satatam āvartayet* is repeated in BY only.

Translation:

Some people say that earth arose from the mantra's first element, water from the second, fire from the third, air from the fourth and ether from the final element. One who wishes to attain to the *kaivalya* state of liberation should constantly repeat this Vaiṣṇava mantra which reveals Kṛṣṇa and is uttered in five portions.

Commentaries:

BY 29. Some other people, i.e., sages (*munis*), have a different opinion about the eighteen-syllable mantra. The five elements are derived one by one from the five elements of the mantra. The repetition at the end signifies the end of the fifth upaniṣad. **VV 31**: Those who hold this different opinion are the *sāṅkhya* philosophers (*tan-mātra-jñāninaḥ*). *Kaivalya* is to be defined as liberation in devotion, as stated in the BhP 2.3.12.

jñānaṁ yadā pratinivṛtta-guṇormi-cakram
ātma-prasāda uta yatra guṇeṣv asaṅgaḥkaivalya-sammata-pathas tv atha bhakti-yogaḥ
ko nirvṛto hari-kathāsu ratiṁ na kuryāt

When one has the knowledge which results in the complete suspension of the waves and whirlpools of the material qualities, and self-satisfied due to freedom from material attachment, one is on the authorized path to liberation named bhakti-yoga. Who could fail to be attracted to the topics of Kṛṣṇa which bring such joyous results?[12]

P 41 alone. (Comment on "**Some people say**" only). Up to this point, the discourse has aimed at someone who had no faith in the effects of constant practice as advised; now, however, that such faith and the requisite intelligence have been awakened, an alternative opinion can be postulated. The difference of opinion about the creation is thus being brought forth by the Śruti herself, and it is logical to assume that devotees similarly experience things differently. Alternatively, **P,J 33. Some people**, occasionally, whose knowledge is limited to this.

P 42, J 33: (Follows VV) *Kṛṣṇāvabhāsakaṁ* is said to mean *kṛṣṇāvirbhāvakaṁ,* "making Kṛṣṇa become manifest." *Kaivalya-sṛtyai* is defined as "devotion, the way by which the Supreme Lord is attained." SB 2.3.12 is quoted to support this interpretation.

P alone. Alternatively, it is also being revealed that the ability or power to create the elements grows out of the pronunciation of the sections of the mantra. Specific scientific knowledge about physics, etc., is difficult to obtain, so one need only chant the mantra. For it is made up of five utterances which have the attribute of being *kṛṣṇāvabhāsakam,* by which he means Kṛṣna's own form or Kṛṣṇa's own signifier (*vācaka*). For the various names which denote the Lord are not different from him. The Lord's designations are His forms. The *puruṣottama* is a particular transformation or situation (*avasthā-viśeṣa*) of the Lord which possesses a four-armed form. Once again, the supreme perfection of the mantra is being stressed.

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12 SM quotes Viçvanätha Cakravarté's commentary to this verse in full (p.181) as well as a portion of Jéva's commentary. He also quotes BhP 12.13.11-12:

sarva-vedänta-säraà yad brahmätmaikatva-lakñaëam
vastv advitéyaà tan-niñöhaà kaivalyaika-prayojanam

and Bhaktisiddhänta Sarasvaté's commentary. All to show how to understand *kaivalya* in terms of bhakti.

YM 31. Discourse on *kevalya-sṛtyai* which he translates as "final beatitude in life." Not as thought by the monist.

(30-31)

तदत्र गाथाः च

यस्य पूर्वपदाद्भूमिर्द्वितथयात्सलिधलधोद्भवः च

तृतथयातोज ोद्भूताझ चतुर्थान्नन्ज्ञावाहनः चच३०चच

पञ्चमादम्बरोत्पतिास्तमेवएकझ। सामभ्यसेत् च

चन्दत्रप्तजोऽगमाद्विष्णोः परमझ पदमव्ययम् चच३१चच

tad atra gāthāḥ |
yasya pūrva-padād bhūmir dvitīyāt salilodbhavaḥ |
tṛtīyāt teja udbhūtaṁ caturthād gandha-vāhanaḥ |
pañcamād ambarotpattis tam evaikaṁ samabhyaset |
candradhvajo'gamad viṣṇoḥ paramaṁ padam avyayam ||

Comments on text. In first line, BY: *yasya prathama-padādbhūr.* This is treated as a single verse by SM, YM and KS (P). HBV has *samabhyasan* for *samabhyaset.*

Translation:

The following verses give confirmation of the preceding statements:

One should exclusively culture this mantra from whose first segment, earth was produced, from whose second segment, water, from whose third segment fire was produced, from whose fourth segment, the air which carries fragrances, and from the fifth, the sky. By so doing, Candradhvaja went to the supreme abode of Viṣṇu.

Commentaries:

P 43-4, J34-5: Having described that the work of creation was executed as a result of the power of the mantra, the same thing will now be stated in verse. **P (44) only:** One should devote full attention to the practice of only this mantra from which the elements of the universe came forth. In general, the rule is that one should only cultivate a single mantra (*ekaṁ kevalaṁ mantrābhyāsa-mātraṁ kuryāt*). It was by such exclusive commitment to the practice of this mantra, i.e., the five-segment mantra under discussion, that Candradhvaja was able to reach the abode of Viṣṇu. On should thus know that the mantra possesses the same potencies as Kṛṣṇa himself.

(32)

ततो विशुद्धझ विमलझध विशोक।

मशेषलधोभादिनिरस्तसैम् च
यतात्पदञ्च पञ्चपदञ्च तदेव
स वासुदेवो न यतोऽन्यदस्ति चच३२चच

tato viśuddhaṁ vimalaṁ viśokam
aśeṣa-lobhādi-nirasta-saṅgam |
yat tat-padaṁ pañca-padaṁ tad eva
sa vāsudevo na yato'nyad asti ||

Translation:

The five-part mantra is the abode of the completely pure and untainted Supreme, where there is no grief and in which contact with greed and desire have been absolutely defeated. Verily, it is Väsudeva, other than whom there is nothing.

Commentaries:

BY 32: The mantra is here identified directly with Vāsudeva because it has been shown to be the cause of creation, the bestower of liberation, and in the final analysis because it is in fact pure consciousness without any competitor. Being the resting place (*pada*) of this divine character of the supreme truth, this five-part mantra is also pure consciousness alone. Vāsudeva, who is its meaning, is the supreme soul *paramātmā*, beyond whom there is nothing.

P 45, J 36: Therefore, because the Deity is *viśuddha-sattva-maya*, he is pure, that is, he is free from the effects of the material modes of passion and ignorance. This means that he therefore completely free from any regrets or grief. He has no connexion to the unlimited material qualities such as lust, anger and greed. His abode known as Goloka possesses the same characteristics. That abode is identical with the five-part mantra. And that is again well known as Vāsudeva due to being identical with it. The purpose of this statement is to show that these three things: the mantra, Vāsudeva and his abode, constitute a single truth appearing in three different forms. The majestic opulence of this Vāsudeva is further explained by saying that nothing is completely independent of Him (*nātyantaṁ bhinnam*), or in other words, that everything is included within Him (*yad-antar-bhūtam eva sarvam*).

YM 34: Quotes the following verses:

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me, Vāsudeva, to be the cause of all causes and all that is. Such a great soul is very rare (*Gītā* 7.19).

vāsudeva-parā vedā
vāsudeva-parā makhāḥ

vāsudeva-parā yogāvāsudeva-parāḥ kriyāḥ

vāsudeva-paraṁ jñānaṁ
vāsudeva-paraṁ tapaḥ
vāsudeva-paro dharmo
vāsudeva-parā gatiḥ

In the revealed scriptures, the ultimate object of knowledge is Vāsudeva, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life. (BhP 1.2.27-28)

SM adds BhP 2.5.14, 10.14.56, Gītā 11.40.

(33)

तमेकञ्च गोविन्दञ्च सच्चिदानन्दविग्रहञ्च
पञ्चपदञ्च वृन्दावनसुरभूरुहतलधासथनाञ्च
सततञ्च समरुद्गणोऽहञ्च परमया स्तुत्या तोषयामि च्च

tam ekaṁ govindaṁ sac-cid-ānanda-vigrahaṁ
pañca-padaṁ vṛndāvana-sura-bhūruha-talāsīnaṁ
satataṁ samarud-gaṇo'haṁ paramayā stutyā toṣayāmi ||

Comments on text: KS adds *api*: *samarud-gaṇo'py aham.*[13]

Translation:

I, along with the Maruts, constantly endeavor to please with glorious panegyrics that one Supreme Lord Govinda, whose five-fold form is transcendental existence, consciousness and bliss, who is seated at the base of a wish-fulfilling tree in Vṛndāvana.

Commentaries.

BY 33-45: Here follows a stuti of Vāsudeva who is identical with the five-section mantra.

P 46: To conclude, Brahmā instructs the munis in the object of his meditation. That Supreme Truth is free from all constraints, is ultimate in every way, is unique and should be the object of everyone's thoughts. His name is Govinda and He is possessed of a form which has the attributes of the Supreme Brahman: eternity, knowledge and bliss. His five-fold mantra is identical with him. He is seated on a throne placed upon a jewelled podium a the foot of a wish-fulfilling tree in Vṛndāvana. There he is engaged in various pastimes with his associates. The word *marud-gaṇa* refers to these godly devotee

13 This text is cited in commentaries to VS 3.3.62 in response to the question whether it is necessary to meditate on the Lord's form. Quoted in this connection are BhP 3.28.20-4, 4.8.39-45, etc.

companions, for non-devotees have no licence to enter therein. Brahmā says that he praises the Lord in their company because he identifies so strongly with these eternally liberated knowers of Brahman who have the everlasting association of the Lord. These panegyrics are glorious in that they explain his greatness. Through them, I bring him satisfaction and pleasure.

J 37: By saying that he is engaged in worshiping along with the Maruts, it is to be understood that this is done mentally, because those of the material world like them have no license to enter therein. Or, conversely, they consider themselves to be non-different from the Brahmā, etc., of that world. As it is said in the Padma Purāṇa, Uttara-khaṇḍa, in a verse written on the basis of the *Puruṣa-sūkta*.

atra pūrve ye ca sādhyā viśvadevāḥ sanātanāḥ
te ha nākaṁ mahimānaḥ sacantaḥ śubhadarśanāḥ

Previously the Sädhyas and the eternal Lords of the universe, etc., with beautiful forms, lived in that highest heavenly abode (*näka*), taking on its glories.[14]

SM, YM 35. Quotes 10.14.30 which SM also has. He makes a point of emphasizing Rādhā's presence. Perhaps some *dhyānas*, like the *Bṛhad-dhyāna* of Rūpa Gosvāmī could be added here. He says "I Brahmā along with Indra and other gods with all our reverential mood worship You with chanting that five-fold glorious mantra with which Thou hast manifest."

(34)

प नमो विष्टलुपाय विष्टस्थित्यन्ताहेतवे च
विष्टेष्टराय विष्टाय गोविन्दाय नमो नमः चच

oṁ namo viśva-rūpāya viśva-sthity-anta-hetave |
viśveśvarāya viśvāya govindāya namo namaḥ ||

Translation:
Om. Salutations to the form of the universe, the cause of universal preservation and destruction. Salutations to Govinda, the Lord of the Universe, who is indeed the universe itself.

Commentaries:

P 47, J 38: In the stutis which follow, Brahmā salutes the Lord in both his divine and human aspects of *aiśvarya* and *mādhurya*. In so doing, his grace is bestowed on worshipers of all stripes. As he addresses the Lord as *viśvarūpa*, he recalls his own experience in the Brahma-mohana-līlā described in BhP 10.13-14.

YM 36: Quotes a similar verse: BhP 11.5.30.

14This verse is quoted in the *Brahma-saàhitä* (verse 5) and in BhP 10.28 commentaries by Sanätana and Jéva. See also *Kåñëa-sandarbha*. This is based on *Ågveda*: *te ha näkaà mahimänaà sacanto yatra pürve sädhyäù santi deväù.* The term *sädhya* can be taken as either the material demigods of that name, or those who have achieved the goal of perfection and are eternal associates in the supreme abode and who are the objects of emulation. In BS, Jéva quotes SB 10.14.30 (*tadbhüribhägyam*) in support of this.

nārāyaṇāya ṛṣaye puruṣāya mahātmane |viśveśvarāya viśvāya sarvabhūtātmane namaḥ ||

(35)

नमो विज्ञानरूपाय परमानन्दरूपिणे च
कृष्णाय गोपथनाथाय गोविन्दाय नमो नमः च्च

namo vijñāna-rūpāya paramānanda-rūpiṇe |
kṛṣṇāya gopīnāthāya govindāya namo namaḥ ||

Translation:

I offer salutations to Kṛṣṇa, the husband of the gopīs, the master of the cows and cowherds. He is the embodiment of realized knowledge and possesses a form of supreme bliss.

Commentary:

P 48, J 39: (P only) "**The embodiment of realized knowledge**" means that everything is known perfectly through him.

(36)

नमः कमलधनेत्राय नमः कमलधमालिधने च
नमः कमलधनाभाय कमलधापतये नमः च्च

namaḥ kamalanetrāya namaḥ kamalamāline |
namaḥ kamalanābhāya kamalāpataye namaḥ ||

Translation:

Salutions to the lotus-eyed Lord! Salutations to the lotus-garlanded Śyāmasundara! Salutations to the lord from whose navel the creation lotus sprouted! Salutations to the husband of the Goddess of Fortune!

Commentaries:

P 49; J 40: Here "**the Goddess of Fortune**" (*Kamalā*) means the gopīs, who are the supreme Lakṣmīs. Quote *śriyaḥ kāntāḥ etc.* from the *Brahma-saṁhitā.* **J only:** Quotes *gopīnāṁ patir eva vā* from the *Gautamīya-tantra.*

YM 38: Quotes BhP 1.8.22 which resembles this verse considerably (only *paṅkaja* in the place of *kamala*.

(37)

bhaRPaqxai>araMaaYa raMaaYaaku-<#=MaeDaSae)
rMaaMaaNaSah&SaaYa GaaeivNdaYa NaMaae NaMa"))

barhāpīḍābhirāmāya rāmāyākuṇṭha-medhase |
ramā-mānasa-haṁsāya govindāya namo namaḥ ||

Translation:

I bow down repeatedly to Govinda, [who is also known as] Rāma. His beauty is increased by a crown of peacock feathers and his intelligence is unrestricted. He is like a swan in the pool of the Goddess of Fortune Ramā's mind.

Commentaries:

P 50, J41: P only: "**His beauty is increased by a crown of peacock feathers**" indicates that his headdress is adorned not only with peacock feathers but with a variety of forest flowers and other decorative objects. **His beauty** is natural and not dependent on anything; alternatively, it may be said that he is made more beautiful by such decorations. **Both: Rāma** means either that he is manifest in his partial form as Balarāma, or it can refer to the pleasure that he brings the devotees, thus to be interpreted as "one with an enchanting form."[15] **P only**: He is one who possesses an intelligence which is vigorous, ever-fresh and eternal (*akuṇṭha*). The word **Ramā** here again refers to the gopīs. The word *mānasa* refers to both mind and to the residence of the swans, Mānasarovara.

YM 39. Naturally has SB 10.21.5, for which he has attempted a poetic translation. **KK 42:** Baladeva quotes a text from the Puruṣa-bodhinī Upaniṣad[16]: *dve pārśve candrāvalī rādhikā ca yasyā aṁśo lakṣmī durgādikā śaktiḥ*: "Candrāvalī and Rādhikā always remain by Kṛṣṇa's side. Lakṣmī, Durgā and the Lord's other potencies are the expansions of Śrīmatī Rādhikā." Also quotes *Gautamīya-tantra*: *devī kṛṣṇamayī proktā,* etc.

(38)

कञ्जास्वञ्जशविनाशाय केऽशिचाणूरगाातिने च
वृषभाध्वजावन्द्याय पार्थसारथये नमः चच

kaṁsa-vaṁśa-vināśāya keśi-cāṇūra-ghātine |
vṛṣabha-dhvaja-vandyāya pārtha-sārathaye namaḥ ||

Translation:

15 See Raghunātha dāsa Gosvāmī's commentary on the Holy Name.

16 This title is not found in *Upaniṣad-vākya-mahā-kośa.*

Salutations to the Lord who destroyed Kaṁsa and all his retinue; who killed Keśī and Cāṇūra, who is the object of Śiva's prayers and who is the charioteer of Arjuna.

Commentaries:

P 51; J 42: P only: "**Kaṁsa and all his retinue**" refers to all those who had any relation to Kaṁsa. This means not only those who were made to take on the demonic mentality by Kaṁsa, but those who through their association took on the demonic nature, and so on. **Both:** The epithet *Vṛṣabha-dhvaja-vandya* recalls Kṛṣṇa's battle with Bāṇāsura (BhP 10.63) and how he defeated both the demons and bewildered his protector Śiva. Kṛṣṇa became Arjuna's charioteer in the great Bhārata war.

SM, YM 40: Quotes BhP 10.37.15: "The day after tomorrow, I shall see Cāṇūra, Muṣṭika and other wrestlers slain by you, as well as the Kuvalāpīḍa elephant and Kaṁsa himself, O Almighty Lord!"

(39)

वेणुवादनशथलधाय गोपालधायाहिमर्दिने च
कालिधन्दथकूलधलधोलधाय लधोलधकुण्डलधज्ञारिणे चच

veṇu-vādana-śīlāya gopālāyāhi-mardine |
kālindī-kūla-lolāya lola-kuṇḍala-dhāriṇe ||

Comments on text: PJ quote alternative reading *lola-kuṇḍala-valgave.*

Translation:

Salutations to the cowherd who is addicted to playing on his flute, who defeated the snake Aghāsura, who enjoys playing on the banks of the Kalindī and who wears swinging earrings.

Commentaries:

P 53, J 43: Only note alternative reading.

YM 41: Waxes poetic: "Bho Bhagavan! Thy very superexcellent characteristic is by hailing Thy dexterity of dulcet amusing on Thy most favourite Flute. Thou leave no cupid heart of the Vraja-Gopis untouched in alluring dance as per Thy tune, etc." In his purport , he cites SB 10.18.8 (about Kṛṣṇa and the flute) and 10.16.30. Thus, he seems to interpret the *ahi* to be Kāliya.

(40)

वश्वथनयानाम्भोजामालिधने नृत्यशालिधने च
नमः प्रणतपालधाय श्वथकृष्णाय नमो नमः चच

vallavī-vadanāmbhoja-māline nṛtya-śāline |
namaḥ praṇata-pālāya śrī-kṛṣṇāya namo namaḥ ||

Commentary on text: KS reads *vallavī-nayanāmbhoja-* which is corroborated by PJ. BY and YM have *vallavī-vadanāmbhoja-*

Translation:

I make repeated salutations to Śrī Kṛṣṇa, garlanded by the lotus eyes of the cowherd girls, the joyous dancer who protects those who surrender to him.

Commentary:

P 52, J 44: Because they are always fixed on him, the lotus-eyes of the gopīs are like garlands.

YM 42: offers two SB verses for *praṇata-pālāya* (10.73.16, 10.14.37: *prapanna-janatānanda-sandohaṁ prathituṁ prabho*). **KK 45.**

(41)

नमः पापप्रणाशाय गोवर्द्धनधराय च च पूतनाजीवितान्ताय तृणावर्तासुहारिणे चच

namaḥ pāpa-praṇāśāya govardhana-dharāya ca |
pūtanā-jīvitāntāya tṛṇāvārtāsu-hāriṇe ||

Translation:

Salutations to you, O Lord, the destroyer of sin, the lifter of Govardhana. Salutations to you who put an end to the lives of Pūtanā and Tṛṇāvarta.

Commentaries.

P 54, J 45: The meaning is clear.

YM 43: 'Kṛṣṇa as protector of Vraja" (BhP 11.25.18-19) Pūtanā (BhP 3.2.23).

(42)

निष्कलधाय विमोहाय शुद्धायाशुद्धवएरिणे च
अद्वितथयाय महते श्रथकृष्णाय नमो नमः चच

niṣkalāya vimohāya śuddhāyāśuddha-vairiṇe |
advitīyāya mahate śrī-kṛṣṇāya namo namaḥ ||

Notes on text: KS has *vimokṣāya* in place of *vimohāya.* This is not corroborated in any commentary.

Translation:

I offer repeated salutations to the incomparably great Śrī Kṛṣṇa, who cannot be divided, in whom there is no illusion, who cannot be equalled, who is pure and the enemy of all impurity.

Commentary: P 55, J 46: *Niṣkalāya* means "free from Māyā."[17] In him there is thus no illusion. "**The enemy of all impurity**" means that he is the destroyer of all the unholy demons. Since he is the Svayaṁ Bhagavān, he "**cannot be equalled**." Thus he is said to be "**incomparably great.**" **P only:** Alternatively, *niṣkala* means one who makes others take up the path of religion. Again, *kalā* means all the identifications with matter known as *upādhis*. This thus means illusion which is absent from him. Again, *kalayati* means to enchant, the prefix *niṣ* means completely. Thus, he who completely enchants all beings is *niṣkala*. *Kalā* also means the divine arts which are fully present in him. Another possible meaning for *niṣkalāya* is one around whose neck hangs (*lāti*) a *niṣka* or golden ornament.

YM 44: BhP 11.6.9. **KK 47**: Viśvanātha: "The word *niṣkalāya* may also mean 'he who is beyond the influence of illusion' and the word *vimohāya,* 'he who is omniscient and cannot be put into illusion even by Brahmā or Śiva.' The word *aśuddha-vāriṇe* may be interpreted to mean 'he who removes material impurities from the hearts of those attached to hearing and chanting his glories.'"

(43)

प्रसथद परमानन्द प्रसथद परमेष्टर च
आज्ञाव्याज्ञाभुजैन दष्ट्वझ मामुद्दर प्रभो चच

prasīda paramānanda prasīda parameśvara |
ādhi-vyādhi-bhujaṅgena daṣṭaṁ mām uddhara prabho ||

Translation:

O Lord, O supreme joy! Be merciful to me, O Supreme Lord, be merciful to me. Deliver me, O Lord, who have been bitten by the snake of disease and distress.

Commentary:

P 56 J 47. *Ādhi* is explained as the mental pain derived from not obtaining the Lord, and *vyādhi* as external, physical pain. Deliver me, i.e., lift me up and give me a place at your lotus feet.

YM 45. Brahmā's prayers: BhP 3.9.23. **KK 48**: Baladeva: *Vyādhi*, or physical pain, inevitably comes when one fulfills one's material desires. When material desires remain

17 I don't know where they get this. *Kalā* means "part"; the dictionary definition of *niṣkala* is thus "without parts."

unfulfilled, however, the conditioned soul experiences mental pain or *ādhi*. Either condition is inauspicious for the conditioned soul.

(44)

श्रीकृष्ण रुक्मिणीकान्त गोपीजनमनोहर च
संसारसागरे मग्नं मामुद्धर जगद्गुरो च

śrī-kṛṣṇa rukmiṇī-kānta gopī-jana-manohara |
saṁsāra-sāgare magnaṁ mām uddhara jagad-guro ||

Translation:

O Kṛṣṇa! Husband of Rukmiṇī! Stealer of the gopīs' minds! O spiritual master of the universe! Deliver me who have fallen into the ocean of material existence.

Commentary:

J 48: The meaning is clear.

P 57: The word *śrī* that precedes Kṛṣṇa's name indicates that he possesses all excellences, and that by his beauty he attracts the entire universe. As the husband of Rukmiṇī, he is possessor of the greatest riches and is the king of kings. Because of the supreme knowledge he bestows, he alone in the entire universe is worthy of the appellation *guru*, therefore he is known as *jagad-guru*.

YM 46: BhP 10.14.10.

(45)

केशव क्लेशहरण नारायण जनार्दन च
गोविन्द परमानन्द माम समुद्धर माधव च

keśava kleśa-haraṇa nārāyaṇa janārdana |
govinda paramānanda māṁ samuddhara mādhava ||

Translation:

O Keśava! Deliverer from distress! Nārāyaṇa! O Janārdana! O Govinda! Supreme form of bliss! Mādhava! Please deliver me.

Commentaries:

J 49. The meaning is clear. **P 58:** Keśava is defined as the one who controls both Brahmā (*ka*) and Śiva (*īśa*). It can also refer to Kṛṣṇa curly locks of hair. Mādhava is defined as "the husband (*dhava*) of the goddess of fortune (*mā*)."

YM 47 quotes 10.73.16. All the verses quoted by YM throughout the last 12 verses are found in SM's commentary to this verse. **KK 50:** Baladeva quotes an incomplete verse from *Harivaṁśa* in which Śiva says that he and Brahmā (*ka*) were manifest from Kṛṣṇa's body and therefore Kṛṣṇa is known as Keśava.[18]

(46)

अथ हएवझ स्तुतिभिराराज्ञायामि यथा यूयझ तथा पञ्झपदझ जापन्तः श्श्रथकृ।ष्णझ ज्ञयायन्तः साझसृतिझ तारिष्यथेति होवाच हएरण्यः च्यच

athaivaṁ stutibhir ārādhayāmi yathā yūyaṁ tathā pañca-pādaṁ japantaḥ śrī-kṛṣṇaṁ dhyāyantaḥ saṁsṛtiṁ tariṣyatheti hovāca hairaṇyaḥ ||

Comment on text. SM has *athaivaṁ,* but this is not substantiated by the commentary.
Translation:

Thus then is how I worshiped him with these panegyrics. Now you should meditate on Kṛṣṇa in the same way, chanting the five-fold mantra. By so doing, you will cross over the ocean of material existence. So Brahmā concluded his discourse to the sages.

Commentaries:

J 50: An explanation of the text's syntax only.

P 59 only: Brahmā comes to a conclusion here with three sentences. After having stated that he endeavors to please Gopāla by glorifying him and his abode with hymns of praise (1.33), Brahmā gave an example of such hymns with the twelve verses beginning from *oṁ namaḥ* and ending with *mādhava.* The panegyrics spoken of in this verse are further hymns in the same vein with which he continued to glorify the Lord thereafter. Then again, it could mean that after praising the Lord with such hymns, Brahmā became immersed in the nectar of love for the Lord as the emotional impact of his words penetrated his heart. As the knowledge of how to please the Lord was manifest to him internally, he chanted more hymns which not only described the Lord in terms even more joyful and astonishing, but which revealed his desire to serve the Lord in specific ways. This is what is meant by *ārādhayāmi.* So, he says, "Just as I have done these things, you also should chant this five-part mantra, internalizing the meaning of each of its sections, and remembering the prayers which I have just offered, and meditate on the Lord whose form is revealed by the mantra. By total absorption, you will cross over the material ocean simply through this *japa* and *dhyāna.* This means that the very desires and conditioning which are at the root of your entanglement in material life will be eliminated and through the power of the mantra will achieve your desired object. It is

18The *Mahābhārata* (12.328.43) gives the following rather obscure etymology: *aṁśavo ye prakāśante mama te keśa-saṁjñitāḥ | sarvajñāḥ keśavaṁ tasmān mām āhur muni-sattama* || "The all-knowing call me Keśava because the portions that emanate from me are known as *keśa.*"

difficult to control the mind by fixing the consciousness on the meaning of the *stuti*, to chant the mantra while meditating on Kṛṣṇa with concentration, but that is not necessary. Even a single utterance of the mantra will result in your obtaining the innermost desire of your hearts -- the supreme object of human life, the *parama-puruṣārtha-śiromaṇi."*

SM, YM 48. Quotes 11.27.45-46.

stavair uccāvacaiḥ stotraiḥ paurāṇaiḥ prākṛtair api
stutvā prasīda bhagavann iti vandeta daṇḍavat
śiro mat-pādayoḥ kṛtvā bāhubhyāṁ ca parasparam
prapannaṁ pāhi māṁ īśa bhītaṁ mṛtyu-grahārṇavāt

Glorify the Lord with hymns of all types whether found in the Purāṇas in Sanskrit or in one's own vernacular. One should fall to the ground and offer obeisances while asking the Lord to be merciful. Placing his head at my feet and joining his hands together, he should pray, "O my Lord, deliver me who am surrendered to you, for I am afraid of this ocean filled with the crocodiles of death."

(47)

अमुञ्च पञ्चपदञ्च मन्त्रमावर्तयेद्यः
स यात्यनायासतः केवलञ्चध पदञ्च तत् च
अनेजदेकञ्च। मनसो जवथयो
नाएतद्वेवा आपनुवन् पूर्वमर्शादिति चच

amuṁ pañca-padaṁ mantram āvartayed yaḥ
sa yāty anāyāsataḥ kevalaṁ padaṁ tat |
anejad ekaṁ manaso javīyo-
naitad devā āpnuvan pūrvam arśad iti ||

Comments on text: At the end of the second line, KS has *tat-padaṁ*, YM, BY have *tat padaṁ tat*, at least one *tat* of which seems superfluous. *Padaṁ tat* better fits the metre. The lines *anejad ekaṁ manaso javīyo nainad devā āpnuvan pūrvam arṣat* appear in *Īśopaniṣad,* 4. HBV has *arśat.*

Translation:

Whoever chants the five-fold mantra will easily attain to the undivided realm of liberation which is described in the Īśopaniṣat, "The Lord, though fixed in his abode is swifter than the mind, so that none of the gods can capture him, however quickly they may run. He knows all before everyone else."

Commentaries:

BY 47-48: The five-part mantra is identified with Vāsudeva and the supreme destination is also named Vāsudeva (*vāsudevaḥ sarvam iti -- Gītā* 7.19). The last two lines of the verse are descriptive of Vāsudeva: *anejat* means that though he is immobile like the sky itself, he is all pervading. He is more rapid than the mind, therefore the gods could not perceive him through the use of their sense of sight, etc. This is because the mind is the clearing house for the senses. The mind is more rapid than the senses, but this situation (*padam*) is more rapid even than that. The reason for this is given in the words *pūrvam arṣat*. The Vāsudeva situation reveals the unlimited varieties of what is present or not present in the actions of the senses and the mind and is thus the very cause of taking up or ceasing any such activities. The word *iti* indicates the completion of the mantra.

P 60, J 51: P only: The supreme abode is one of pure love or prema, beyond the ken of the dualistic vision of material consciousness. The word *anāyāsataḥ* ("very easily") refers to the simplicity of the devotional path of hearing and chanting. The quotation from *Īśopaniṣad* that follows shows that this abode is of a transcendental Brahman nature. **Both:** The quotation from *Īśopaniṣad* is meant to show us the *kevalaṁ śuddham* nature of the supreme abode Goloka: The words *pūrvam arṣat* mean that he pervades all time and space. As is said in BhP 10.28.15-16.[19]

iti saṁcintya bhagavān mahākāruṇiko hariḥ
darśayāmāsa lokaṁ svaṁ gopānāṁ tamasaḥ param
satyaṁ jñānamanantaṁ yad brahmajyotiḥ sanātanam
yaddhi paśyanti munayo guṇāpāye samāhitāḥ

After considering these things, the supremely compassionate Lord Hari revealed to the cowherds his own abode, beyond the darkness of the material world. In the depths of their trance of concentration, in the effacement of the material qualities, the silent sages see this abode of truth, knowledge, infinite and eternal divine light.

In *Harivaṁśa* (2.19.30-31), Indra praises Kṛṣṇa with the following hymn:

tasyopari gavāṁ lokaḥ sādhyās taṁ pālayanti hi
uparyupari tatrāpi gatis tava tapomayī
na vidmo vayaṁ sarve pṛcchanto'pi pitāmaham

We the gods of heaven most sincerely ask Brahmā to enlighten us about your supremely glorious abode Goloka which is protected by the Sādhyas, but still we could not learn from him about its nature.

YM 49. In his translation, he draws attention to the inaccessibility of Kṛṣṇa to empirical knowledge. *Nāyaṁ devo*. Purport: Starts by quoting the section from *Harivaṁśa,* then the BhP, where he elaborates more extensively on 10.28. (SM quotes Viśvanātha's commentary to this verse.) He finishes with *Brahma-saṁhitā, cintāmaṇi-prakara-sadmasu,* etc. SM quotes a large part of Bhaktivinoda Ṭhākura's commentary on this verse.

19These verses are frequently quoted by Jīva whenever talking about Goloka. Cf. GC 2.29.80, BRS 3.4.76 (comm), UN 15.3.19 (comm), *Brahma-saṁhitā* 5.6 (comm). And a second time in GTU, 2.81.

तस्मात्कृष्ण एव परो देवस्ताꣳ ध्यायेताꣳ रसयेताꣳ
यजेताꣳ भजेदिति ॐ तत्सदिति चच

tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ rasayet
taṁ yajet taṁ bhajed iti oṁ tat sad iti ||

Comment on text: KS, HBV 1.178 drop *taṁ bhajet.*

Translation:

Therefore, Kṛṣṇa is the supreme deity. One should meditate on him, one should relish him and one should engage in his worship with a desire to serve him. This is the scriptural conclusion.

Commentaries:

BY 49: Because his supreme situation is purely spiritual and has no competitor, therefore Kṛṣṇa is the supreme deity, being pure light only (*prakāśa-mātratvāt*). One should thus meditate on him, chant his mantra (*rasayet),*[20] engage in his worship with love. This supreme situation is designated by the three words *om tat sat.* The word *iti* indicates that the sixth upaniṣad ends here.

J 52 (only): Because Kṛṣṇa possesses glories in the way previously described, he is the supreme deity, and one should meditate on him, etc.

***P 61 (only):** The Gopāla-tāpanī commenced with the question, "Who is the supreme deity?" After answering the question in various ways, Brahmā returns to the original and essential point by saying, "**Therefore, etc.**" Kṛṣṇa is the Supreme Lord; he is the parameśvara, the parama-puruṣa. Through his worship, the supreme goal of life is achieved. In the Bhāgavatam (10.16.36), it is said yad-vāñchayā śrīr lalanācarat tapo*
vihāya kāmān sucirāṁ dhṛta-vratā

In order to attain which, Lakṣmī herself long engaged in austerities, abandoning all enjoyments in her strict determination.

yān brahmeśo ramā-devī
dadhyur mūrdhnāghanuttaye

To which, Brahmā, Śiva, and Lakṣmī bowed their heads to be delivered from sin. (Source unknown)

Because Kṛṣṇa's glories are such, he should be worshiped in the manner subsequently described. The words *om tat sat* are a solemn declaration in the name of the *pūrṇa brahma* in the form of the sacred syllable om that everything that is stated above is the truth.

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20 This meaning is not found in the dictionary, but is consistent with the usage throughout the *Pūrva-tāpanī.*

YM 50: Outdoes himself here with a ten page commentary. In his translation, he emphasizes *rāgānugā bhakti,* I guess on the strength of the word *rasayet.* In his commentary, he starts by emphasizing that Kṛṣṇa is the supreme truth. He turns to *Gītā* 7.7, *Śvetāśvatara Upaniṣad* 3.8, 6.7-8 and *Brahma-saṁhitā* 5.1. He then glorifies Kṛṣṇa according to the meaning of his name, etc. Then there is a long section explaining the *anyābhilaṣitam* verse.

गोपालधतापनथयोपनिषद्
ोतारतापनथ

Gopāla Tāpanīya Upaniṣad

Uttara-tāpanī

(1)

ैकादा हि वत्रजास्त्रियः साकामाः शर्वरथमुषित्वा
सर्वेष्टरङ्ग गोपालङ्धध कृष्णमूचिरे च ोवाच ताः कृष्णः च

ekadā hi vraja-striyaḥ sakāmāḥ śarvarīm uṣitvā
sarveśvaraṁ gopālaṁ kṛṣṇam ūcire | uvāca tāḥ kṛṣṇaḥ |

Translation:

Once, the lusty cowherd women of Vraja spent the night with the cowherd Kṛṣṇa, who is the supreme lord of all. In the morning, they engaged in a conversation with him as follows:

Commentaries:

BY 1a: The second division of the *Gopāla-tāpanī Upaniṣad* is now being narrated in order to show how one can attain to the monistic conception of Brahman after having been purified through chanting the five-part mantra described in the *Pūrva-tāpanīyopaniṣad,* along with the prescriptions for meditating and relishing the Lord of that mantra. The short story about the gopīs and the Muni Durvāsas is recounted to show the power of knowledge. The story begins, "**once upon a time**" (*ekadā*). **VV 1:** In order to show that Vāsudeva is the only giver of liberation (*vāsudeva eva mokṣado nānyaḥ*), the following story is told to show that he is īśvara in the sense of being able to do or not do anything, as well as to change that which he has already done (*kartum akartum anyathā kartum aiśvaryam*). The use the word *sarveśvara* to describe Kṛṣṇa in order to exclude Nṛsiṁha and all the other avatāras. Gopāla is used to exclude Balarāma.

P 1, J 1. P only. The author of this commentary starts the *Uttara-tāpanīya* with two verses that seem like obeisances to a guru named Prabodha. See introduction, page *xi*. **Both.** The *Pūrva-tāpanī* concluded with the statement *tasmāt kṛṣṇa eva paro devaḥ*, "Therefore, Kṛṣṇa is the supreme deity." Now in order to demonstrate the same truth in another fashion, the *Śruti* begins the *Uttara-tāpanīyopaniṣad*. **P only.** As a part of this narration, an account of the conversation that took place between Brahmā and Durvāsas will be given. This is still, however, considered *śruti*. In this conversation, the primacy of

Kṛṣṇa-bhakti, Kṛṣṇa's devotees, his residence and his mantras, etc., will be stated. This will be supplemented by a further exchanges between Brahmā and Nārāyaṇa that will add further details to this knowledge. So, in order to start this entire teaching, the *Śruti* begins by recounting the beginnings of the conversation between the gopīs and Kṛṣṇa:

Both. "**Once upon a time.**" The word *sa-kāmāḥ* ("**lusty**") means that the gopīs desired uninterrupted and constant association with Kṛṣṇa. *Uṣitvā* means that they had spent the entire night enjoying various pastimes in Kṛṣṇa's company. The gopīs spoke to Kṛṣṇa and he answered as will be described below.

(2)

अनु कास्मए बत्राह्मणाय भक्ष्याञ्च दातव्याञ्च भवति च

anu kasmai brāhmaṇāya bhakṣyaṁ dātavyaṁ bhavati |

Comment on text: BY has *amukasmai,* which makes slightly more sense than *anu kasmai. Nanu kasmai* would also have been a better reading.

Translation:

"**To which brāhmaṇa should food be given?**"

Commentaries:

BY 1b: Here it is the gopīs who are speaking.

J 2a. P 2, *Anu* means "thereafter." "O Kṛṣṇa, to whom should we give food in charity so that we never have to suffer your absence?"[21]

(3)

दुर्वासासेति च

durvāsaseti |

Comments on text: BY has *durvāsasa iti*, which is grammatically correct. The commentary indicates that his reading was as above. This is one of the archaic linguistic features which has been used to give the book an upaniṣadic flavor.

Translation:

[Kṛṣṇa answered,] "To Durvāsas."

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21 The gopīs often seek apparently non-devotional means to attain Kṛṣṇa. By their consciousness, they transform everything that they do into devotional service. Cf. *Hamsaduta,* 82. Rādhā's worship of Sūrya and Candrāvalī's worship of Caṇḍī or Kātyāyanī (BhP 10.22.4) are of the same nature.

Commentaries:

BY 1c, VV 2b, P3, J2b. This is Kṛṣṇa's speech. The use of *durvāsaseti* instead of the correct *durvāsasa iti* is out of considerations of prosody. **PJ:** What Kṛṣṇa is thinking is, "My sending the gopīs with food to Durvāsas is only a pretext; for Durvāsas will explain to the gopīs about the nature of their desired perfection in life. Durvāsas received an understanding of my *Tāpanī-śruti* from Brahmā, Nārāyaṇa and their lineage and having recently come to live for some time in this land of my appearance (**J.** "at the time of my appearance"), he has developed affection for them. Being well-known for his outspokenness, he will tell them exactly what they need to know. Therefore it is desirable that they should be instructed by no one but him."

SM 2, YM 2: Specifies that this Durvāsas is different from the one who offended Ambarīṣa. By the favor of Yogamāyā he "was fully aware of Śrī Kṛṣṇa's divinity as well as his Vṛndāvana-līlā. Therefore Śrī Kṛṣṇa, the all-knower, particularly wanted that the gopīs should be sent to Durvāsas to learn all about him."

(4)

k-Qa& YaaSYaaMaae_TaqTvaR Jal&/ YaMauNaaYaa YaTa" ī[eYaae >aviTa)

kathaṁ yāsyāmo' tīrtvā jalaṁ yamunāyā yataḥ śreyo bhavati |

Comment on text: KS has *bhaviṣyati*. BY reads *yāsyāmo jalaṁ tīrtvā* which is clearer, but is likely a correction. The PJ commentaries (though it is in the published text of both editions) do not seem to read *yamunāyā jalam* and say that it should be understood.

Translation:

The gopīs asked, "Without crossing the Yamunā's waters, how will we be able to go in order to reap the benefits of this pious activity?"

Commentary:

BY 2a. Once again, this is the women speaking. "How will we cross the fathomless Yamunā in order to see the Muni?"[22] **VV 3:** How will we cross the *akṣobhya* Yamunā, i.e., the river which cannot be crossed by ordinary (*laukika*) means.

P4, J3 . The suggestion is that there is a great deal of water in the river. The gopīs are on the southern bank of the river, Durvāsas on the northern. **P only.** "For without doing so, we cannot reach the opposite shore. There is no boat that we can take, so please tell us how we can cross. We would be unable to cross even a shallow pool, what to speak of a wide river brimming at its highest level and filled with whirlpools and high waves."

SM, YM 3. Comments on the words *śreyo bhavati,* saying that this is proof that their interest is in service to Kṛṣṇa alone. *Kṛṣṇendriya-prīti-vāñchā tāre bali prema* (CC Ādi 4.165).

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22 This follows a slightly different reading. See comments on the text.

(5)

कृाष्णेति बत्रह्मचारथत्युऊा मार्गं वो दास्यति च

kṛṣṇeti brahmacārīty uktvā mārgaṁ vo dāsyati

Translation:

"**Just say that Kṛṣṇa is a brahmacārī and the river will give way.**"

Commentaries:

BY 2b: Comments that the archaic form *kṛṣṇeti* is out of prosodic considerations (*chāndasaḥ*). "Just say once that Kṛṣṇa has never fallen from the principle of celibacy and the Yamunā will give a path to cross." **VV 4a**: Explains the grammar of the verse, this explanation is followed by PJ.

P 5, J 4a. This is Kṛṣṇa's utterance. *Kṛṣṇeti* is a combined form resulting from prosodical considerations that gives the meaning: "The one who is named Kṛṣṇa is a brahmacārī." **P only**. Or, alternatively, The Yamunā will still its waters and make a path for you by separating them. By saying this, Kṛṣṇa was simply planting the seeds of a question, which once resolved would eliminate all of their doubts and bring them their desired perfection. The gopīs are asking Kṛṣṇa because they have heard Garga's words, "Kṛṣṇa will be equal in virtue to Nārāyaṇa himself" (*nārāyaṇa-samo guṇaiḥ*, BhP 10.8.19).

(6)

याझ माझ स्मृत्वाऽगाज्ञाा गाज्ञाा भवति च
याझ माझ स्मृत्वाऽपूताः पूतो भवति चयाझ माझ स्मृत्वाऽवत्रताथ वत्रताथ भवति च
याझ माझ स्मृत्वा साकाामो निष्काामो भवति च
याझ माझ स्मृत्वाऽश्रोत्रियाः श्रोत्रियो भवति चच

yaṁ māṁ smṛtvā'gādhā gādhā bhavati | yaṁ māṁ smṛtvā'pūtaḥ pūto bhavati | yaṁ māṁ smṛtvā'vratī vratī bhavati | yaṁ māṁ smṛtvā sakāmo niṣkāmo bhavati | yaṁ māṁ smṛtvā'śrotriyaḥ śrotriyo bhavati ||

Translation:

By remembering me, unfathomable waters become shallow. By remembering me, the impure person is purified. By remembering me, one who is unregulated adopts a regulated life. By remem-bering me, one who is filled with lust becomes desireless. By remembering me, one unlearned in the Vedas becomes learned.

Commentaries:

BY 2c; VV 4b. It is known that Kṛṣṇa engages in sexual activities with a large number of women. How then can the statement that he is a celibate be accepted as true? In order to counter this objection, Kṛṣṇa glorifies remembrance of himself, "**By remembering me,** etc." The rest is clear.

P6, J 4b. [When the gopīs heard Kṛṣṇa say that, they asked him, "How can that be so?" In response to their question, Kṛṣṇa says these words. *Agādhā* ("**unfathomable**") means deeper than a man is tall; once it becomes "**shallow**," a river can be forded. The "**impure**" are the demons, etc.; through remembering Kṛṣṇa they become liberated.[23] The "**unregulated**" are ones who do not follow minimal principles to regulate their lives; by remembering Kṛṣṇa they achieve the results of performing *vratas*. *Sakāmaḥ* means one who possesses all kinds of desires is freed from all desires and simply desires to serve Kṛṣṇa, by which other desires automatically are extinguished. Some readings have *niṣkāmaḥ sakāmo bhavati*, which means that someone who is an *ātmārāma* becomes filled with desire to see Kṛṣṇa, etc.[24] *Aśrotriyaḥ*[25] means someone who is devoid of all sense powers, such as that of hearing, which by extension should be understood to mean all the senses. These people are of two kinds: (1) the *ātmārāma*, and (2) those whose senses are undeveloped, as in the lower forms of life such as trees, etc. They gain the use of their senses upon hearing Kṛṣṇa's playing of the flute or simply hearing about Kṛṣṇa's pastimes, etc. This is explained in the *Bhāgavata*:

pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā
gṛhīta-cetā rājarṣe ākhyānaṁ yad adhītavān

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses (BhP 2.1.9).

gā gopakair anuvanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspandanaṁ gati-matāṁ pulakais tarūṇāṁ
niryoga-pāśa-kṛta-lakṣaṇayor vicitram

From forest to forest, as Kṛṣṇa and Balarāma lead the cows with the help of the other cowherds, they play sweet tunes on their flutes causing the moving creatures to become paralyzed while the unmoving creatures tremble in ecstasy. How beautiful they are with their ropes and sticks and other cowherd paraphernalia! (BhP 10.21.19)

SM, YM 4b. "Know for certain that the glory of My Divine Name is such..." SM says that by the power of Rāma's name, Hanumān was able to jump across the ocean to Śrī Laṅkā.

23 SM quotes BhP 10.12.39 in this connection.

24 SM quotes BhP 1.7.10.

25 Translated above as "one unlearned in the Vedas." PJ's explanation of *vratī* and of *śrotriya* are not the same as given in the translation as they differ from the primary meanings. PJ interprets *vratī* as one who receives the results of certain religious practices (*vratas*) without performing them. A *śrotriya* means one who is learned in the Vedas, not one who possesses a sense of hearing, though this is an interesting line of interpretation.

श्रुत्वा तद्वाचझ हि वए राएदत्रझ स्मृत्वा तद्वाक्येन
तथर्त्वा तत्साएर्यां हि गत्वाश्रमझ पुण्यतामझ हि
नत्वा मुनिझ श्रेस्त्रतामझ हि वए राएदत्रझ चेति च

śrutvā tad-vācaṁ hi vai raudraṁ smṛtvā tad-vākyena
tīrtvā tat-sauryāṁ hi gatvāśramaṁ puṇyatamaṁ hi
natvā muniṁ śreṣṭhatamaṁ hi vai raudraṁ ceti |

Comment on text. BY has *tad-vākyaṁ* in the place of *tad-vācaṁ*; *tat sauryo* for *tat sauryāṁ*; YM has *tat sauryā*. The text is unusual in that there is no finite verb.

Translation:

As soon as they heard these words, the gopīs remembered the fiery-tempered son of Rudra (Durvāsas) and, doing as Kṛṣṇa had told them, crossed over the Yamunā. Upon their arrival at the most sanctified hermitage of that leader of the saintly, they offered him their obeisances.

Commentaries:

BY 3a. The gopīs were made afraid Kṛṣṇa's statement that such simple words could contain so much power within them. *Raudra* is an epithet of Durvāsas because he was the son or partial expansion of Śiva. They did as Kṛṣṇa had told them and crossed the river saying Kṛṣṇa was an unflinching celibate. The waters of the river (named Sauryā because she is the daughter of the sun, Sūrya) became shallow and so they crossed the river and paid their obeisances to Durvāsas. The word *iti* at the end implies that they gave him to eat and served him in various ways.

VV 5, P7, J5. This sentence describes how the gopīs followed the Lord's order. The gopīs, enthused by Kṛṣṇa's words revealing the power in the phrase Kṛṣṇa had told them to repeat, gave up their recalcitrance (*gata-vyatyayā*) and crossed the river. At first, they remembered Durvāsas as the partial incarnation of Śiva, as they thought of where they had to go, and then, repeating the words of Kṛṣṇa that he was a brahmacārī, they crossed over the Yamunā which ceased being deep and had become easily traversable, just as Kṛṣṇa had said it would... The *iti* concluding the passage indicates that they not only paid obeisances to the irascible Durvāsas, but also worshiped him in the appropriate way.

(8)

दतवास्मए बत्राह्मणाय क्षथरमयाझ गाृतमयामिष्ट्वतामझ ह वए
मिष्ट्वतामम् च तुष्ट्वः स त्वाभुऊा हित्वाशिषझ प्रयुज्यान्वाजाझ त्वदात् च

dattvāsmai brāhmaṇāya kṣīra-mayaṁ ghṛta-mayam iṣṭatamaṁ ha vai miṣṭatamam | tuṣṭaḥ
sa tv ābhuktvā hitvāśiṣaṁ prayujyānvājñāṁ tv adāt |

Comment on text: BY reads this section as a continuation of the previous. He has *mṛṣṭatamaṁ hi tuṣṭaḥ snātvā bhuktvā* at the beginning of the second line and *anujñāṁ* in the place of *anvājñām*. KS does not have the second *miṣṭatamaṁ* (which does indeed seem superfluous), but has *tuṣṭaḥ sa tvāmuktvā* (*tvām uktvā*). P reads *ābhuktvā,* so this is evidently scribal error. There is no finite verb in the sentence, so the commentators complete it with verbs: *ārādhayāmāsuḥ* (VV, BY), *tūṣṇīṁ babhūvuḥ* (PJ).

Translation:

They gave the brāhmaṇa a most desirable sweet milk rice pudding with clarified butter. Durvāsas happily ate the sweet rice, then gave the girls his remnants and blessed them before giving them permission to return.

Commentaries:

BY 3b. The gopīs gave Durvāsas rice prepared with milk and ghee and sugar. By giving it him, they were performing an act of worship. Durvāsas ate what they gave him and gave them his remnants before giving them permission to return.

P 8-9, J 6-7a. It should be understood that after giving Durvāsas the sweet rice, etc., the gopīs waited silently. *Ābhuktvā* means that Durvāsas ate their offering up in its entirety. **P only:** He thought, "These girls are the beloved of Kṛṣṇa. It is through great good fortune that today I have been able to eat foodstuffs cooked by their hand and brought to me by them personally." **Both:** So he was completely happy with the gopīs and he gave them the leaf containers that he had licked clean. He then gave them permission to go, but out of great respect, he said nothing. Or, this can be read *ahitvā*, meaning that he didn't distribute his remnants because he had eaten everything (*ābhuktvā*). The use of the *ktvā* ending in the word *ābhuktvā* (rather than the grammatically correct *ābhujya)* is a result of prosodical considerations.

YM 6-7a. Durvāsas distributed his remnants to the deserving inhabitants, animals, etc., who were present there.

(9)

कथञ्च यास्यामोऽतथत्वा सौएर्याम् च

kathaṁ yāsyāmo'tīrtvā sauryām |

Comments on text: BY has *tā ūcuḥ*. BY has again the more direct *kathaṁ yāsyāmo vayaṁ sauryāṁ tīrtvā*.

Translation:

The gopīs asked Durvāsas, "How shall we return without crossing the Yamunā?"

VV 7b; BY 4a, P 10, J 7b. No comments of significance.

(10)

स होवाच मुनिः च दूर्वाशिनञ्च माञ्च स्मृत्वा मार्गं वो दास्यतथति च्यच

sa hovāca muniḥ | dūrvāśinaṁ māṁ smṛtvā mārgaṁ vo dāsyatīti ||

Comments on text. BY, YM place *mārgam* at the end of the line. KS, YM have incorrect *durvāśinaṁ.* The confusion is understadable because of the similarity between *durvāsas* and *durvāsin.* The original meaning of *durvāsas* is "ill-dressed" or "naked."

Translation:

The sage said to the gopīs, "Think of me as having eaten nothing but dūrvā grass and the river will make a path for you."

Commentaries:

VV 8: Think of me as one who has eaten only *durvā* grass. **BY 4b.** *Dūrvāśinam* means not having eaten.

P 11-12, J 8. *Ha* means that Durvāsas spoke clearly. *Dūrvāśinam* means either one who has eaten *dūrvā* grass, or one for whom foodstuffs have remained distant (*dūre aśanaṁ yasya tam*), i.e. fasting. Thus, "If you think of me as one who has fasted, the river will give you a path."

(11)

तासाञ्च मञ्चये हि श्रेस्ठा गान्ज्ञावस ुवाच ताञ्च ह वए ताभिरेवञ्च विचार्य च

tāsāṁ madhye hi śreṣṭhā gāndharvī hy uvāca
taṁ ha vai tābhir evaṁ vicārya |

Comments on text. BY does not have *vicārya* after *evaṁ*, but he comments on the word in his *ṭīkā.*

Translation:

The best amongst the gopés, Gändharvé, spoke to the sage after considering several questions with the other gopés.**Commentaries:**

BY 5a.P 13, J 9. No comment of significance.

(12)

काथञ्च कृष्णो बत्रह्मचारथ काथञ्च दूर्वाशिनो मुनिः च

kathaṁ kṛṣṇo brahmacārī kathaṁ dūrvāśino muniḥ |

Translation:

Gāndharvī[26] asked, "How can Kṛṣṇa be called a brahmacārī, and how can you be said to be a fasting sage?"

Commentaries:

VV 10; BY 5b: Gāndharvī's question is, "Explain how Kṛṣṇa, who is a transformation of the indwelling soul of both the elements and the sense objects, can be considered a brahmacārī?"

P 14, J 10. Considering Durvāsas' statement, Gāndharvī asked, "How can Kṛṣṇa be considered a brahmacārī, and how can this sage be said to have fasted?" Some people read *durvāsinam* (rather than *dūrvāśinam*) and interpret that to mean *ātmārāma*. "How could the sage be considered self-satisfied (*ātmārāma*)?" This reading and its interpretation are reasonable. In either case, their words can be understood as follows: "Durvāsā was seen to eat so much with great relish, so how could he be considered a self-satisfied sage, or how could he be said to be fasting? It is as difficult to understand as Kṛṣṇa's being celibate when we know that he has had relations with us."

SM, YM 10-11. How could Kṛṣṇa be a brahmacārī when he was known to engage in erotic dalliances with the gopīs? Durvāsas had been sumptuously fed in their very presence, so how could he be said to have been fasting? They were not expressing doubt in Kṛṣṇa's or Durvāsas' words, they only wanted to have the esoteric aspects of facts disclosed.

(13)

ताꣳ हि मुख्याꣳ विधाय पूर्वमनु कृत्वा तूष्णीमासुः ॥

tāṁ hi mukhyāṁ vidhāya pūrvam anu kṛtvā tūṣṇīm āsuḥ ||

Translation:

The other gopīs made Gāndharvī their spokeswoman and pushed her to the front. They themselves remained silent.

Commentaries:

BY 5b. No comment. **VV 11**: The *Śruti* goes on to say what the other gopīs were doing. They made her, i.e., Gāndharvī, their chief and placed her in front. They then remained silent as they eagerly awaited the muni's answer.

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26 The Gauòéyas identify Gändharvé with Rädhä. This is cited as a Çruti-pramäëa for the preeminence of one of the gopés (UN 4.4). Rüpa Gosvämé uses Gändharvä (7.51) and Gändharvikä (11.96) as names for Rädhä in *Ujjvala-nīlamaṇi*.

J 11, P 15. And what were the other gopīs doing? **P only.** They made Gāndharvī the foremost amongst them and placing her at their head, making her their queen, so to speak, they remained silent.[27]

(14)

शब्दवानाकाशः च शब्दाकाशाभ्याञ्च भिन्नः च तस्मिन्नाकाशस्तिष्ठति चआकाशे तिष्ठति च स ;आकाशस्ताञ्च न वेद च स ;आत्माऽहञ्च कथञ्च भोक्ता भवामि चच

śabdavān ākāśaḥ | śabdākāśābhyāṁ bhinnaḥ |
tasminn ākāśas tiṣṭhati | ākāśe tiṣṭhati | sa hy ākāśas taṁ na veda |
sa hy ātmā'haṁ kathaṁ bhoktā bhavāmi ||

Translation:

Sound is the quality present in the ether. The ātmā is distinct from both sound and ether. The ether is situated in that ātmā, and the ātmā is in the sky. That very same ether, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?[28]

Commentaries:[29]

VV 12-13: Due to the inactivity of the indwelling self of the elements and their qualities, all these statements, beginning with, "Kṛṣṇa is a brahmacārī" are reasonable. In order to show this, the sage began to speak, saying, "**Sound,**" etc. (13) "**Sound is a quality present in the ether.**" The individual soul (*pratyag-ātmā*)[30] is distinct from both sound and ether, but is present in the ether which possesses this quality. **That very same sky** with its qualities cannot know the indwelling soul; it does not know that the Soul is present within it, saying "it is within me." I am that very self which is present there as a

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27 Since P follows VV quite closely here, it seems unlikely that the J reading is complete, as nowhere is there any evidence that P looked at VV without having the original source document for PJ.

28 The subsequent discussion centred around the concept of the *bhoktå* is deeply embedded in the upaniñads, as will be seen in text 18 below. Two distinctions are being made in these passages: first, between the liberated and conditioned souls, then between the individual and supreme souls. Cf. also *Kaöha Upaniñad* 1.3.1-4. See also *Çvetäçvatara Upaniñad* 1.8-12; 5.7. Though I have translated the word *bhoktå* (or *bhoktä*) as "enjoyer," it should be noted that Viçveçvara and others generally use the term to mean "enjoyer and sufferer of karma."

29 The commentaries here offer slight differences from each other which nevertheless give considerable differences in perspective.

30 The term *pratyag-ātmā* has been used by VV and BY, but not by our Gauḍīya commentators. Monier-Williams defines the term *pratyag-ātmā*, for which he has many references, as "the individual soul." The word should perhaps be understood in relation with the word *pratīka* or "symbol" (See Deussen, p. 99: "the side turned toward us"). Thus, "that aspect of the undivided soul that is turned toward us." See also Patañjali's *Yoga-sūtra* 1.29 (*pratyak-cetanā*, "one whose thoughts are turned inwards or upon himself"). The Vaiṣṇava understanding comes from *Bhāgavata-purāṇa*, where it is identified with the *antaryāmī*, Cf. BhP 3.24.45, 4.11.30, 5.1.27, 6.9.42, 7.6.21, etc. Madhvācārya quotes the following verse in his commentary to BhP 7.6.21: *antaryāmī pratyag-ātmā vyāptaḥ kālo hariḥ smṛtaḥ | prakṛtyā tamasāvṛtatvāt harer aiśvaryaṁ na jñāyate* || "The Lord is present as *antaryāmī* in everyone's heart and is visible in the individual soul covered by a body. Indeed, He is everywhere at every time and in every condition, but because He is covered by the curtain of material energy, he is not known to the ordinary person." In view of the ambiguity of the term for the Bhāgavatas, their reluctance to use it in this context may be understandable.

witness so how can I be the enjoyer?[31] The same interpretation must be made in the case of the air, fire, water and earth which follow (2.14).

BY 6: To set their doubts at rest, the sage spoke, saying *śabdavān,* etc. "**Sound is a quality present in the ether.**" The *pratyag-ātmā* is distinct from both sound and ether, i.e, it has different characteristics. The ether is situated in that *pratyag-ātmā*, which though it is its container cannot be shown to have any attributes (*āropa*). As the all-pervading indwelling soul, the *pratyag-ātmā* is situated within the sky. The sky, however, can never know the *pratyag-ātmā* which contains it, nor its indwelling soul. Thus, [Durvāsas is saying], "The Supreme Soul (*paramātmā*) verily remains with me, the *pratyag-ātmā*. Since I as the individual soul am not different from the supreme soul, how can I be considered to be the enjoyer?" The same interpretation applies to the other elements in the subsequent passage.

J 12: It should be understood that the following passage is the Muni's response to the gopīs' question. His response begins, "**Sound is a quality present in the ether,**" by which he will establish that the jīva soul cannot be considered the enjoyer [and possessor of material nature].[32] The sky exists with the quality of sound within it. Distinct from both sound and ether is the ātmā, which resides within the sky, and its quality of sound, both of which are situated in the body. As the container, the sky does not know the contained. Not having the same characteristics and not knowing it, how can I, the self, be its enjoyer? In other words, wherever there is no absorption in the sense objects such as sound, etc., the idea of their enjoyment should be dismissed. The same interpretation should be made in the subsequent passage beginning with "**Touch is the quality.**"

P 16: The Muni's response will establish that the statements that Kṛṣṇa is a brahmacārī and that Durvāsas has been fasting are reasonable because the indwelling soul of both the elements (*bhūta*) and their characteristics (*bhautika*), Kṛṣṇa, is non-active (*akriyatvāt*). At the same time, he will establish that the individual soul is not the enjoyer either.[33] The sky exists with the quality of sound within it. Distinct from both sound and ether is the ātmā residing within the sky and its quality of sound, both of which are situated in the body.The sound-possessing sky does not know the *antaryāmī*. That *antaryāmī* is situated within me. That *ātmā* who acts as a witness is distinct from me. How can I, the ātmā, though experiencing (*svādanena*), be considered the enjoyer?[34] Thus, he has denied the possibility of being the enjoyer of the sense objects, starting with sound, due to his not being absorbed, possessed or interested in them.
SM 12-13: Kṛṣṇa is *ātmārāma*, yet he enjoys with the gopīs (*ātmārāmo'py arīramat*).[35] To show the nature of his relation to his śaktis, he quotes *Brahma-saṁhitā* 37 (*ānanda-cinmaya-rasa-*). Refers to Jīva's *ṭīkā* and Bhaktivinoda Ṭhākura's *tātparya*. SM is mostly concerned with the Lord's not being the enjoyer. He quotes BhP 11.15.16, "He is within and without every jīva."

31None of the commentators brings in the idea that Kṛṣṇa is the supreme enjoyer: *bhoktāraṁ yajña-tapasām,* etc.

32The word *bhoktṛ* means "eater" in its original sense, which seems significant in the sense that Durvāsas has brought the discussion to its original sense. Both sexual activity and eating are the basic acts of sense enjoyment. But overall, "enjoyer" is a rather unsatisfactory translation of the word as used in the next two texts. It means, rather, the "experiencer."

33P has combined both VV and J.

34An elliptical reference to the two birds metaphor which will be mentioned in 2.18 below.

35I couldn't find the source of this comment, though I looked through the Rāsa-pañcādhyāya. 10.33.20 has the word *atmārāma* in it.

yaḥ pṛthivyāṁ tiṣṭhan pṛthivyām antaro yaṁ pṛthivī na veda
yasya pṛthivī śarīraṁ yaḥ pṛthivīm antaro yamayaty
eṣa ta ātmāntaryāmy amṛtaḥ

He who dwelling on the earth is distinct from the earth, whom the earth knows not, whose body the earth is, who rules the earth from within, he is thy soul, the inner guide, the immortal. (*Bṛhad-āraṇyaka* 3.7.3)[36]

SM also quotes BhP 1.13.48, Gītā 15.15, 18.61, BhP 4.9.4 (Kṛṣṇa as *antaryāmī*). Kṛṣṇa enters the elements: BhP 2.9.35.
The inside of the material body is restricted, while everythings external to it is extended without limit. Though the Lord is situated both within and without all forms, he is neither restricted nor extended, as nothing is either inside or outside of him (BhP 10.9.13-14). Nor is he restricted by time or space; nevertheless, he plays the role of one who is so restricted. (Cf. Viśvanātha's commentary to Gītā 9.4-5). Kṛṣṇa also says something similar to the gopīs (10.82.45), CC Madhya 25.125.

YM 12-13: An extremely lengthy translation and commentary. Adapted version of the translation: "Although the sound is the quality of the ether, at the same time both sound and either are different subdivisions of the same material nature. Accordingly, the *jīva,* although possessed by the triple qualities of *māyā* or *prakṛti*, is not in fact transformed by the material nature. Beyond this ether (*ākāśa*) is the fundamental *ākāśa,* God, who is the substratum of everything. As the monitor self [this is YM's translation of *āntaryāmī*], that supreme divinity dwells within the corporeal body of a bound *jīva*, and is not subjected by any quality of *māyā* [any more than the individual soul]. Accordingly, it is a fact that Śrī Kṛṣṇa, ever delighted in his own self, does not need to add anything from outside himself in order to enjoy. Although actively enjoying erotic dalliances with you gopīs, his pleasure is not dependent on the external activity." YM's purport consists entirely of Bhaktisiddhānta Sarasvatī's comment to verse 37 of *Brahma-saṁhitā*.

(15)

स्पर्शवान् वायुः च स्पर्शवायुभ्याञ्च भिप्लुः च तास्मिन् वायाए तिस्त्रति च
वायुर्न न वेद ताञ्च हि स ;आत्माहञ्च काथञ्च भोंगा भवामि चय
लुपवदिदञ्च हि तेजाः चलुपागिनभ्याञ्च भिप्लुः च तास्मिपलुगिनस्तिास्त्रति च
अगिनर्न न वेद ताञ्च हि स ;आत्माहञ्च काथञ्च भोंगा भवामि चय
रसवत्य आपः च रसाब्भ्यो भिप्लुः च तास्मिप्लापास्तिास्त्रन्ति च अप्सु तिस्त्रति च
आपस्ताञ्च न विदुः च स ;आत्माहञ्च काथञ्च भोंगा भवामि चय
गन्ज्ञावतथयाञ्च भूमिः च गन्ज्ञाभूमिभ्याञ्च भिप्लुः च तास्मिन् भूमिस्तिास्त्रति च
भूमाए तिस्त्रति च भूमिस्ताञ्च न वेद च स ;आत्माहञ्च काथञ्च भोंगा भवामि च

36**This chapter of BAU seems be the inspiration for this section of GTU, and thus warrants closer examination.**

sparśavān vāyuḥ | sparśa-vāyubhyāṁ bhinnaḥ | tasmin vāyau tiṣṭhati | vāyur na na veda taṁ hi sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |
rūpavad idaṁ hi tejaḥ | rūpāgnibhyāṁ bhinnaḥ | tasminn agnis tiṣṭhati | agnir na na veda taṁ hi sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |
rasavatya āpaḥ | rasābbhyo bhinnaḥ | tasminn āpas tiṣṭhanti | apsu tiṣṭhāti | āpas taṁ na viduḥ | sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |
gandhavatīyaṁ bhūmiḥ | gandha-bhūmibhyāṁ bhinnaḥ | tasmin bhūmis tiṣṭhati | bhūmau tiṣṭhāti | bhūmis taṁ na veda | sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |

Translation:

Touch is quality associated with the air. The ātmā is distinct from both touch and air. The air is situated in that ātmā, and the ātmā is in the air. The air, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?

Form is the quality present in the fire. The ātmā is distinct from both form and fire. Fire is situated in that ātmā, and the ātmā is in the sky. Fire, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?

Flavor is the attribute of water. The ātmā is distinct from both favor and water. The water is situated in that ātmā, and the ātmā is in the sky. The water, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?

Odor is the attribute present in earth. The ātmā is distinct from both odor and earth. The earth is situated in that ātmā, and the ātmā is in the earth. The earth, however, does not know the ātmā. Since I am verily that ātmā, how can I be considered an enjoyer?

Commentaries:

VV 13; BY 7-10: Given at 13.

J 13, P 17: The interpretation given in the previous commentary should be applied to the following four paragraphs. **P alone**: The purport is this: sound, etc., are the sense objects which are enjoyed (*bhogya*); the body is merely the locus of such enjoyment which is in fact being carried out by the senses such as hearing. This enjoyment (*bhoga*) is the direct contact (*sākṣātkāra*) which entails subjective experience (*anubhava*). The experience itself pertains to the self-manifest *ātmā*. The *ātmā* itself cannot be the agent, but through his own experiencing is simply transforming a sense object into an object for enjoyment (*viṣayīkaraṇa-mātram*). The unconscious material energy (*jaḍa*) cannot become the object of direct experience [of the ātmā] because no relationship exists between them. Because of the false attribution of all consciousness (*sarva-jñānādhyāsāt*), the ātmā cannot be the enjoyer.

YM 13. Here is a translation of YM's translation: "As the substratum of the ether, God is quite different from the ether as well as its quality, sound. So how can the jīva soul who is essentially qualitatively the same as God be the recipient of sound? As God the monitor propels the illusory energy along with all its elements and their qualities, the soul in bondage misconstrues himself to be subjected thereby. Accordingly, the five elements and their attributes are directed by God who is unknown to them so that the

jīva in bondage may think himself to be their enjoyer. In fact, the jīva neither knows about the Lord the monitor, nor that he cannot be the enjoyer of matter." Cites *Gītā* 3.27: "The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in actuality carried out by nature." The dreamer/dream: "O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working." (BhP 2.9.1). See also BhP 3.7.10 -11.

(16)

ॅ दꣳ हि मनस्तेष्वेवेदꣳ मनुते च तानथदꣳ हि गृह्णाति च

idaṁ hi manas teṣv evedaṁ manute | tānīdaṁ hi gṛhṇāti |

Comment on text: BY has *idaṁ hi mana evedaṁ manute*.

Translation:

It is the mind alone which considers itself to be the enjoyer of the objects of the senses, because it alone grasps the sense objects.

Commentaries:

VV 14-15: Durvāsas then anticipates the question, "[If I am not the enjoyer of the sense objects,] how then is it that I am thinking I am the enjoyer who hears sounds and so on?" by saying that this appearance is due to **the mind alone.** The mind provides the link between consciousness and the senses that interact with the sense objects. The is explained by saying that the mind alone, because it presides over the senses, is able to recognize the relevant sense objects.

BY 11a: What then thinks itself to be the enjoyer? In the creation consisting of the elements beginning with ether, it is the mind alone which considers itself to be the enjoyer. Although the mind is dull matter, because of its proximity to the consciousness, it is capable of thinking and conceiving (*manana*), etc. Because of the mind's absorption in the sense objects, it attempts to grasp them.

P 18, J 14-15. The question then is, "Why do I have this idea that I, the enjoyer, am hearing?" The response to this question is that it is only a perception of the mind. Thus Durvāsa says, "**It is this mind alone,**" etc. Presiding (*adhiṣṭhitam*) over the senses, the mind perceives in this way, according to the particular sense in which it happens to be absorbed. Therefore the mind alone is the agent that **grasps** (*gṛhṇāti*) or recognizes the elements, such as the ether, i.e. the sense objects.

SM, YM 14: Quotes *Gītā* 3.27; From the BhP 11.23.43

nāyaṁ jano me sukha-duḥkha-hetur
na devatātmā graha-karma-kālāḥ
manaḥ paraṁ kāraṇam āmananti

saṁsāra-cakraṁ parivartayed yat

Neither these people, nor the gods, nor the self, nor the astrological signs, nor karma nor destiny, can be said to be the causes of my pleasure or distress. The mind is the supreme cause, which causes the wheel of material existence to turn. (BhP 11.23.43)

An unknown *Śruti*: "The mind alone is the cause that sets the course of worldly existence into motion."

manaḥ sṛjate vai dehān guṇān karmāṇi cātmanaḥ
tan manaḥ sṛjate māyā tato jīvasya saṁsṛtiḥ

"The mind creates the bodies, the material qualities, and the activities of the soul. Māyā creates the mind, and thus produces the material entanglement of the jīva." (BhP 12.5.6)

SM, YM 15: SM says: "The mind directs consciousness to a particular sense and thus receives impressions of the sense objects. Thus one perceives them." YM: "Mind superimposes its egoistic doership upon the senses and therefore reciprocates (?) the sense pleasure." Also BhP 4.29.62, which is very close in meaning to the GTU here.

mamaite manasā yad yad
asāv aham iti bruvan
gṛhṇīyāt tat pumān rāddhaṁ
karma yena punar bhavaḥ

Due to the mind's influence, a man says, "These things are mine and I am that." So doing, he takes up the work which falls to his lot and, by this work, must again be born in another body.

(17)

यत्र सर्वमात्मएवाभूतात्र वा कुत्र मनुते च क्व वा गच्छतथति
स ;त्माहझ काथझ भोोा भवामि च

yatra sarvam ātmaivābhūt tatra vā kutra manute | kva vā gacchatīti
sa hy ātmāhaṁ kathaṁ bhoktā bhavāmi |

Translation:

In the situation where everythiug has become the self alone, how can it think itself to be the enjoyer, and of what? Where indeed will it go? In consideration of this, how could I, being that self, be the enjoyer of the sense objects?

Commentaries:

BY 11b: Now, in order to counter the challenge that the idea that you are the enjoyer has been superimposed (*adhyāsa*) on you because of the interrupted nature of the mental

organs (*antaḥ-karaṇāvacchinnatayā*)," the muni says, "**In the situation where, etc.**" Whereas actions and their results and the perception of these are impossible in Brahman, for one who knows this everything has indeed become the ātmā. In that state of consciousness, where nothing competes with the uncontested Brahman alone, i.e., in that state of knowledge, whom will he think himself to be the enjoyer, toward what object and by what instrument? And who will go, and where and with what instruments? The same thing is to be said of the other senses such as that of speech. With the realization of the unique Brahman which has no competitors, the misconceptions arising from superposition on the self are dissipated. For a person thus situated in knowledge, there is no question of the superposition of the false idea of being the enjoyer. This is the purport.

VV 16, P 19, J 16: Durvāsas anticipates being challenged, "You are the same as everyone else upon whom the idea has been artificially imposed that they are the enjoyers because of identification with the inner sense or mind (*antaḥkaraṇa*)." In order to counter this objection, he shows that this erroneous imposition (*adhyāsa*) has been eliminated in his case by making this statement, "**In the situation where, etc.**" In the achievement of self-knowledge, **everything,** i.e., everything resulting from cause and effect, **has become the self** for the wise person as a result of his understanding of the truth of the relations which exist between the self and the sense objects, etc. (a*dhiṣṭhāna*).[37] This knowledge is compared to recognizing that mother of pearl is not silver. In such a situation of knowledge, who is thinking himself to be the enjoyer, with which organs and of what sense objects? These questions apply to the senses of knowledge (*jñānendriya*). And again, who indeed is going, to what destination and with what organs? These questions apply to the sense of action (*karmendriya*), such as speech. [**VV only**: The purport is that for one who is situated in the knowledge that even the senses and the sense objects are a part of the self, all impositions on the self disappear and he cannot therefore be considered an enjoyer or any other such imposed identity.] [**PJ only**]Therefore, Durvāsas says, because I am situated in knowledge, I have absolutely no sense of being the enjoyer in connection with this body. Even so, if I am seen to be enjoying ecstasies of an unlimited variety, it is through my relationship with you who are the most dearly beloved of Śrī Bhagavān. [**J only**:] As it has been said about Śukadeva.

harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ

Distracted from his meditation on Brahma by the qualities of Lord Hari, the transcendentally powerful Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, underwent the study of this great narrative of the *Bhāgavata-purāṇa* and became forever dear to the Lord's devotees. (SB 1.7.11)

SM, YM 16: "When a man becomes self-realized and firmly established in the Monitor-self, i.e., when he is dove-tailed in the service of Godhead, he knows that every action in his life is prompted or superintended by God Himself therefore he knows well that neither he is the doer nor the stimulator of the senses nor is He the enjoyer of sense pleasure." Cf. *Gītā* 3.27-28, BhP 11.11.9, *Īśopaniṣad* 1.

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37 This is a reference to the statements about the mind "presiding" over the senses mentioned in the commentaries of PJ to 2.15.

(18)

अयञ्च हि कृष्णो यो वो हि प्रेष्ठः शरथरद्वयकारणञ्च भवति च

ayaṁ hi kṛṣṇo yo vo hi preṣṭhaḥ śarīra-dvaya-kāraṇaṁ bhavati |

Translation:

This very Kṛṣṇa, who is your most dearly beloved, is the cause of both bodies.

Commentaries: BY 12. The gopīs no doubt are thinking, "We have heard enough about you not being the enjoyer because of your knowledge of Brahman. Tell us whether Kṛṣṇa is the same." In response, Durvāsas says "**This very Kṛṣṇa, etc.**" Because Kṛṣṇa is the worthy object of everyone's love and because he is the supreme controller (*īśvara*) due to being **the cause of both** the microcosmic (*vyaṣṭi*) and macrocosmic (*vyaṣṭi*) **bodies,** he cannot be considered the enjoyer either.

P 20, J 17: Now the sage Durvāsas wishes to show that because Kṛṣṇa is the cause of all causes he possesses powers beyond those of any other being. He thus cannot be overcome by any potency which is derived from himself. So Durvāsas says, "**This very Kṛṣṇa, etc.**" In order to avoid a misunderstanding about the meaning of the word *kṛṣṇa,* he places the determinant "**this**" before it to indicate the personality known to the gopīs and describes him as the one who is their most dearly beloved. Saying that he is the cause of both bodies is simply an indication that he is in fact the primary cause of all effects. But even this too is only an apparently intended meaning. What Durvāsas really wants to say is that Kṛṣṇa is the uncaused cause of his own birth, form and activities, etc.

SM, YM 17: Emphasizes the *sarva-kāraṇa-kāraṇam.* BhP 10.14.55-57, Gītā 10.8. **KK 22:** Viśvanātha: The two bodies are the gross and subtle.

(19)

द्वा सुपर्णा भवतो ब्रह्मणोऽशभूतास्तथेतरो भोक्ता भवति च
अन्यो हि साक्षी भवतीति च वृक्षाधर्मे तौ तिष्ठतः च अतो भोक्तृभोक्तारौ च
पूर्वो हि भोक्ता भवति तथेतरोऽभोक्ता कृष्णो भवतीति च

dvā suparṇau bhavato brahmaṇo'ṁśabhūtastathetaro bhoktā bhavati | anyo hi sākṣī bhavatīti | vṛkṣadharme tau tiṣṭhataḥ |
ato bhoktṛbhoktārau | pūrvo hi bhoktā bhavati
tathetaro'bhoktā kṛṣṇo bhavatīti |

Comment on text: The word *kṛṣṇo* at the end of the section is not in KS. Some readings have *dvau*; *dvā* is the reading found in the original upaniṣadic version.

Translation:

There are two beautifully plumed birds; the lesser of the two, a fragmentary portion of Brahman, is the enjoyer; the other is merely an observer. They both make their home in this body which, like a tree, is meant to be felled. They are thus the enjoyer and non-enjoyer. The former is the enjoyer; the latter, the non-enjoyer, is Kṛṣṇa.

Commentaries:

BY 13. It has already been shown that Kṛṣṇa is not the enjoyer because he is beyond everything and all is contained within him. Now it will be shown that he is not the enjoyer due to being the indwelling *antaryāmī*. Out of the undivided spiritual reality of Brahman come the two conscious entities, the *jīva* and *īśvara.* Like two birds, they are close friends. Of the two, the jīva's existence arises out of the concept of self (*aham*), and so he thinks of himself as the enjoyer. The other is the supreme lord who is simply an observer of the jīva's activities and who does not enjoy [the material sense objects]. The word *iti* indicates the end of the mantra. To the question, "How are these two like birds?" it is said that they **make their home** in the world of *saṁsāra* which has the same characteristics as **a tree** -- i.e, it is **to be felled**. The distinction between the controller (*īśvara*) and non-controller (*anīśvara*) is that one, the latter, acts as an enjoyer of the material nature, whereas the former does not.

P 21-24, J 18-20: Durvāsas thought, "When analyzing the microcosmic and macrocosmic forms, from the point of view of the microcosm, Kṛṣṇa and other jīvas appear similar. However, there is a great difference between a jīva like myself and Kṛṣṇa, the indwelling soul of all beings." In order to explain the difference between the two, he then spoke this next passage. By saying "**two birds**," he indicates that they are inseparable companions. By saying that they are "**beautifully plumed**," he further implies that they are both conscious. By saying "**there are**," he shows that they both exist without beginning. However, of the two, **the lesser one** is the jīva, who is comparable to the rays of the sun globe of Brahman, who is simultaneously as the indwelling soul of the sum total of all jīvas. The jīva is an atomic particle of Brahman's being. Out of ignorance, he takes the body to be himself and the object of his enjoyment. **The other** bird is the *aṁśī*, the Supreme Controller, who acts only as **an observer,** witnessing the actions of the jīva. This characteristic of Brahman is explained in the *Brahma-sūtra,* under the sūtra *śrutes tu śabda-mūlatvāt* (2.1.28): "But the above defects do not apply in the case of Brahman, because the scriptures so declare it, and the word of God alone is the root from which we learn anything about these transcendental subjects." This *sūtra* clearly indicates the inconceivable potencies (*acintya-śakti*) of the Lord. [**J alone:**] Some persons hold that īśvara is a fabulation arising out of ignorance, but this is not possible as it is impossible for Brahman to be either the subject nor the object of ignorance (*brahmaṇi tad-āśrayatva-viṣayatvayor asambhavāt*). We limit our discussion of this huge subject here.

[**Both:**] Durvāsas then wishes to show that Kṛṣṇa is not different from the *antaryāmī*, and so he says, *vṛkṣa-dharme.* This means **the body which, like a tree,** is **to be felled** sooner or later. The two *vyaṣṭi* and *samaṣṭi* forms are situated within this tree. The former lacks the powers of the controller, while the latter possesses such power. **They are the enjoyer and non-enjoyer.** This is further confirmed when Durvāsas says that **the former is the enjoyer, the latter the non-enjoyer.** If one asks, "Enough of these distinctions between

the Supreme Controller and the jīva, where does Kṛṣṇa stand in all of this?" Durvāsas clarifies, "That **is Kṛṣṇa**." Kṛṣṇa is present there [as the *antaryāmī*] in his partial form as the Paramātmā, as he himself states in the Bhagavad-gītā (10.42): *viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat* -- "I pervade this entire universe with a single portion of myself."

YM 18-20:

dvā suparṇā sayujā sakhāyā
samānaṁ vṛkṣaṁ pariṣasvajāte
tayor anyaḥ pippalaṁ svādv atty
anaśnann anyo 'bhicākaśīti

samāne vṛkṣe puruṣo nimagno
'nīśayā śocati muhyamānaḥ
juṣṭaṁ yadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ

Two fair-plumed creatures, friends, are sitting in the same tree. Of them, one is eating its sweet berries, the other observes without eating. In the same tree of the body, the individual soul is helplessly bewildered and constantly grieving. When he wisely turns to the other, who is always served by his devotees, and looks upon him as his lord, he gives up his suffering and realizes his glorious birthright. (*Muṇḍaka Upaniṣad* 3.1.1-2; *Śvetāśvatara Upaniṣad,* 4.6-7. This verse is an adaptation of the *Ṛg-veda*, 1.164.20. See Deussen 256-261.)

suparṇāvetau sadṛśau sakhāyau
yadṛcchayetau kṛtanīḍau ca vṛkṣe
ekastayoḥ khādati pippalānnam
anyo niranno'pi balena bhūyān

These two friendly birds, which resemble each other, have both willingly made their nests in the same tree of the body. One of them eats the fruits of the *pippala* tree, while the other, though he does not eat, remains ever more powerful (BhP 11.11.6).

(20)

यत्र विद्याविद्ये न विदामो विद्याविद्याभ्याञ्च भिन्नः च
विद्यामयो हि यः स काथञ्च विषयाथ भवतथति च

yatra vidyāvidye na vidāmo vidyāvidyābhyāṁ bhinnaḥ |
vidyāmayo hi yaḥ sa kathaṁ viṣayī bhavatīti |

Translation:

In that situation we know neither knowledge nor ignorance; [for] he is distinct from both knowledge and ignorance. How can he who is knowledge in essence be a sensualist?

BY 14: Now Durvāsas takes up the question of why one [of the individual soul and the indweller] is the enjoyer and the other not. Whereas God is distinct from both knowledge and ignorance, **we know neither knowledge nor ignorance.** The reason for this is given: "**he is knowledge in essence.**" Knowledge refers to a mode of being in which there is only Brahman in the awareness that there is nothing beyond Brahman. Because of its self-illuminatory nature, [Brahman] cannot be the object of knowledge, just as the sun lights up objects like pots, etc., in this world, while the pots, etc., of the world do not illuminate the sun.**P 25, J21**: Now Durvāsas wishes to show how this applies to Kṛṣṇa in particular. Knowledge and ignorance are both functions of the illusory energy. As Kṛṣṇa himself says in the Eleventh Canto:

vidyāvidye mama tanū viddhy uddhava śarīriṇām
mokṣa-bandha-karī ādye māyayā me vinirmite

O Uddhava, know that knowledge and ignorance are two manifestations from me which bring liberation and bondage to the embodied beings. Both are beginningless and are the creations of my illusory potency (SB 11.11.3).[38]

"**In that situation**" means when in a situation of proximity to him [who keeps himself distinct from both knowledge and ignorance]. "**We do not know**" means "we do not recognize." This non-recognition is the result of knowing that Kṛṣṇa is the source of the partial manifestation, *antaryāmī,* who is the source of knowledge and ignorance in this universe. This is stated in Viṣṇu-purāṇa,

yasyāyutāyutāṁśāṁśe viśva-śaktir iyaṁ sthitā

The creative power of this universe is situation in the portion of a portion [of Viṣṇu]. (ViP 1.9.52)

When Durvāsas says, "**He is distinct from both knowledge and ignorance,**" he means that he keeps himself separate from these material functions. As Arjuna says in the First Canto:

tvam ādyaḥ puruṣaḥ sākṣād
īśvaraḥ prakṛteḥ paraḥ
māyāṁ vyudasya cic-chaktyā
kaivalye sthita ātmani

You are the original person himself, transcendental to material energy. You have cast away the effects of the material energy by dint of your spiritual potency. You are always situated in the liberated state, the Self (SB 1.7.23).

Durvāsas continues by explaining the reason for his being distinct from knowledge and nescience: "**He is knowledge in essence.**" **Knowledge** here refers to the great science

38 SM quotes Viçvanätha's commentary to this BhP verse: "Mäyä has three functions: *pradhäna, avidyä* and *vidyä. Pradhäna* is divided into the twenty-four tattvas or elements, all of which are real. From these the coverings of the gross and subtles bodies are bestowed on the sum totality of jévas as well as on each individual. Nescience or a*vidyä* deludes the *jéva*, imbuing him with five kinds of darkness: ignorance, ego identification, attachment, aversion and absorption. These are not real. The universe is thus created with both true and false components: *pradhäna* and *avidyä*. The third element, *vidyä*, counteracts the nescience of *avidyä*." YM also discusses *vidyä* and *avidyä* in terms of the *nikñepätmikä* and *unmukhiné våttis* of Mäyä.

(*mahā-vidyā*), which is the transcendental potency or *cit-śakti* he possesses in fullness. This being the case, **how can he be** a material **sensualist** or *viṣayī*?[39]

(21)

यो ह वए कामेन कामान् कामयते स कामथ भवति च
यो ह वए त्वकामेन कामान् कामयते सोऽकामथ भवति च

yo ha vai kāmena kāmān kāmayate sa kāmī bhavati | yo ha vai tvakāmena kāmān kāmayate so'kāmī bhavati |

Translation:

A sensualist is one who wishes for sense gratification with a desire to enjoy. A non-sensualisit is one who desires sense objects without any such motivation.

Commentaries:

BY 15a: Thus it has been shown that one who is free from ignorance and knowledge (*vidyāvidyā-rahita*) is not an enjoyer (*bhoktā*). Similarly, it will now be shown that one who is free from desire is also not an enjoyer.

P 26; J 22: Durvāsas' next words are meant to counter the gopīs objection should they now express the doubt, "Well we seem to experience Kṛṣṇa as a sensualist in our midst." The word *kāma* appears in different forms in this sentence: a *kāmī* means **a sensualist**or *viṣayī*; the object *kāmān* refers to the objects of **sense gratification**, and the instrumental *kāmena* means "**with a desire to enjoy.**" On the other hand, *akāmena* ("non-desire") means "**without any such motivation**," by which we should understood a love which is exclusively dedicated to the pleasure of the other (*kevalenānukūlya-mayena premṇā*). There are several statements in the *Bhāgavata* that indicate this attitude is true of Kṛṣṇa, such as *ātmārāmo'py arīramad* — "Though completely self-fulfilled, he enjoyed [with the gopīs]" (BhP 10.29.42); *prāmṛjat karuṇaḥ premṇā śantamenāṅga pāṇinā* — "With his gentle hand, the compassionate one lovingly wiped [the gopīs' perspiring foreheads]" (10.33.20). The Lord is indicating something similar when he says:

nāhaṁ tu sakhyo bhajato'pi jantūn
bhajāmy amīṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac cintayānyan nibhṛto na veda

"O friends, I am different in that I do not simply respond mechanically to the devotion of those who worship me. Rather, I wish to see their love increase [until], like the poor man who has lost a fortune and in his loneliness can think of nothing else, [they can think of nothing but me]." (BhP 10.32.20)[40]

39 SM explains *viṣayī* here as being "the object of the material senses." In other words, since Kṛṣṇa is beyond material knowledge and ignorance, how can he be known by one limited to material tools. Though correct, this interpretation does not seem to be in keeping with the context.

40 SM extensively quotes Viçvanätha's commentary to this verse. Indeed this text has to be contextualized in order to

Or, in the following message sent to the gopīs:

yat tv ahaṁ bhavatīnāṁ vai dūre varte priyo dṛśām |
manasaḥ sannikarṣārthaṁ mad-anudhyāna-kāmyayā ||

O gopīs! I who am your beloved appear to be out side the range of your vision, far away from you. But this is because I wish for you to focus your thoughts on me exclusively in order to insure your mental proximity to me (BhP 10.47.34).[41]

All these statements show that Kṛṣṇa's relations with you gopīs is one of "non-desire." Thus his desire for you is a sign of not being a sensualist, but rather an indication of his love. It must thus certainly be accepted as a great virtue present in him who has been identified as the refuge of all and the supreme object of devotion. In the same way, your feelings towards him are to be qualified as a virtue. This is also shown by your [the gopīs'] statements in the *Bhāgavata*:

yat te sujāta-caraṇāmbu-ruhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ vaḥ

O dear beloved! When we timorously place your noble lotus feet on our breasts, which we fear are so rough, we think, "Have these feet not suffered enough from the sharp stones on the forest pathways?" And these thoughts make us dizzy because we have given our lives over to you completely (BhP 10.32.20).

Therefore you cannot be considered materialistic sense enjoyers any more than he can. [**J only:**] No one should think of you in that light. Therefore Śrīmad Uddhava will say that

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make it meaningful here. "O gopés! As Näräyaëa, I am self-fulfilled (*äpta-käma*) and self-satisfied (*ätmäräma*). However, when I appear as the son of Nanda, I no longer possess the object of my desire, nor am I satisfied in myself alone. As a mere cowherd, I have no learning in the science of morality and so have no idea about what should or should not be done. No doubt you will be unanimous in saying that I am ungrateful (*akåtajïa*). Still, knowing that I am the all-knowing Näräyaëa,will you not listen to me for one moment? I know that it didn't make you very happy when I disappeared from the räsa dance, and for that reason you call me a great offender (*guru-druha*). But now that I have returned to you, bringing you unequalled joy, will you not reconsider your assessment of me and pardon me my offense?" After Kåñëa had said these things, the gopés indicated that they wanted to know what he really was, if he did not fit into any of the aforementioned categories. And why did he cause them to suffer so? Kåñëa then said, "O fair ones! You have not yet been able to understand what I am. I never cause anyone suffering; I only act for the welfare of every creature. That which you have experienced and thought to be suffering was just a device to get you to think of me. I know your minds are filled with hopelessness and feelings of worthlessness as you think, 'Alas! I have done everything I could to attain Kåñëa, but it has all proved fruitless! I can only conclude that I have committed some offense and thus Kåñëa has decided to withold his mercy from me. Woe is me!' But all these feelings purify your hearts of all lust and anger and a spotless, unequalled manifestation of devotion then fills them. Attachment to me is the most potent cause of love for me. It was therefore to increase this attachment to me that I did not immediately respond to your devotion and even after showing myself to you, I disappeared again. Do you now see that in separation, your love for me has increased more than it would have in union? My response to those who love me is to increase their attachment for me. If someone wants to worship me, simply making an external show will not suffice. Internal worship is also necessary. One should be so devoted to me that even one's sense of self is lost and one sees the universe as containing nothing but Kåñëa. This is when the devotee attains perfection. In order that you can experience such an advanced state of perfected bhajana, I disappeared again after momentarily revealing myself to you. After this, you became so completely absorbed in meditating on me that you stopped thinking and even lost all sense of self-identity. I respond to everyone according to the desires that they manifest in their prayers. Since I have completely fulfilled your desire to attain me in the most perfect way, have I not appropriately shown you my mercy?"

41 SM has given the full text of Viçvanätha's commentary here also. Alam!

relationship between Kṛṣṇa and the gopīs brings joy to those who seek liberation and the liberated as well as to the devotees:[42]

etāḥ parāṁ tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ |
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya

These cowherd women are the most glorious of all embodied beings on this earth, for they have the most elevated feelings of love for Govinda, the soul of the unlimited creation. This is something which is wished for by the saints who fear material existence and by us, too. Oh! What is the use of a life as long as that of Brahmā for one who is immersed in the joys of hearing about the Infinite Lord? (BhP 10.47.58)

nāyaṁ śriyo'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto'nyāḥ
rāsotsave'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣāṁ ya udagād vraja-vallavīnām

Dear one! No one has received blessings of such intense love, not even Lakṣmī or the heavenly damsels with their pleasing lotus perfume, what to speak of others! These women of Vraja attained the very limits of perfection when Kṛṣṇa placed his pillar-like arms around their necks during the circle dance (BhP 10.47.60).

So, Durvāsas concludes, "There is a also great difference between you gopīs and myself in terms of our relationships to Kṛṣṇa."

SM 22, YM 22. SM quotes supplementary verses from Caitanya-caritāmṛta: Madhya 8.214-7, Madhya 2.43, 2.48. YM relates *kāmī* or *akāmī* to being subjected to the fruits of actions. His purport to this verse further explains Kṛṣṇa's activities with the gopīs, attaining mañjarī form, etc.

(22)

जन्मजराभ्याञ्च भिप्नः स्थाणुरयमच्छेद्योऽयञ्च योऽसाए साएर्यो
तिस्त्रति योऽसाए गोषु तिस्त्रति योऽसाए गाः पालधयति ययोऽसाए गोपेषु तिस्त्रति च
योऽसाए सर्वेषु वेदेषु तिस्त्रति च योऽसाए सार्ववेदएगसयते च योऽसाए सर्वेषु
भूतेष्वाविश्य भूतानि विदज्ञाति सा वो हि स्वामथ भवति च

janma-jarābhyāṁ bhinnaḥ sthāṇur ayam acchedyo'yaṁ yo'sau saurye tiṣṭhati yo'sau goṣu tiṣṭhati yo'sau gāḥ pālayati | yo'sau gopeṣu tiṣṭhati | yo'sau sarveṣu vedeṣu tiṣṭhati | yo'sau sarva-vedair gīyate | yo'sau sarveṣu bhūteṣv āviśya bhūtāni vidadhāti sa vo hi svāmī bhavati |

Commentary on text: BY has *sūrye* in the place of *saurye*.

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42 The future tense is used because the events described in the *Uttara-tāpanī* are taking place before Kṛṣṇa's departure for Mathurā. Uddhava's statement is given at a later date.

Translation:

Being beyond both birth and old age, he is immoveable, nor can he be cut. He is situated in the effulgence of the sun. He resides amongst the cows; he herds the cows. He associates with the cowherds. He is found in all the Vedas; he is glorified by all the Vedas. He enters into all living beings and brings them life. That person is your husband, Kṛṣṇa.

Commentaries.

VV 23: In the previous text, it was explained that Kṛṣṇa is not the enjoyer because he is free from desire. Now Durvāsas goes on to elucidate the matter more clearly by explaining the name Kṛṣṇa in terms of his being absolutely void of any of the six wavelike transformations of nature. "**Beyond birth and death**" shows that he is free from the first of these six waves, birth. By "**immovable**" is meant that he is always firmly situated, by which is further meant that h is free from destruction and the other transformations brought on by time. By saying "**nor can he be cut**" is meant that he is not subject to deterioration or diminution. From the etymological meaning of the word Kṛṣṇa discussed earlier[43] we have seen that the root √*kṛṣ* is taken in the sense of being (*sattāyām*) and thus by extension to "**immovable.**" The next section, related to the name Govinda, also shows how he is not the enjoyer. There it is said, "**he is situated in the effulgence of the sun.**" The suns rays are also called *go* and he who is situated (*vidyate*) in them is Govinda. Now, in order to show his compassion on the wish-fulfilling cows, he has taken up residence amongst them and so it is said, "**He resides amongst the cows.**" By extension, "**He associates with the cowherds.**" Then, following the other meaning of Govinda, according to which *go* is interpreted as the Vedas, it is said, "**He is found in all the Vedas; he is glorified by all the Vedas.**" A further meaning of the name Govinda is given in the next line: *go* is taken to mean all living beings, both moving and unmoving, who meet with destruction at the time of universal annihilation. He who enters into them and brings (*vidadhāti*) them life is Govinda. As such, the supreme person known as Kṛṣṇa or Govinda is the master of all beings, so how can he be considered the enjoyer (or sufferer of karma)? With this in mind, Durvāsas says "**that person,**" i.e., Kṛṣṇa Govinda, is your master.[44]

BY 15b: He is your, that is everyone's, master, by which is meant self or ātmā. This is the meaning.

P 27; J 23. The purpose of this text is to show that like Lakṣmī Nārāyaṇa, you gopīs and Kṛṣṇa enjoy an eternal relationship. Durvāsas is thus saying, "Because you are Kṛṣṇa's *svarūpa-śaktis* and your worship of Kṛṣṇa is without material desire, it is incorrect to say that you are lusty girls." This is what is being established here along with other, subsidiary matters. The word *janma* at the beginning of the passage indicates that Kṛṣṇa is the gopīs' beloved husband from the very time of their birth. He is entirely free of the six kinds of transformation. As is shown in the *Bhāgavata* verse,

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43 *Pūrva-tāpanī*, 1.

44 *Svāmī* means either "master" or "husband." Interestingly, Viśveśvara does not draw the obvious conclusion, that *sa vo hi svāmī bhavati* is an explanation of the name *gopī-jana-vallabha* as shown in the verses from *Gautamīya-tantra* quoted in this connection in the footnote on page 12.

ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaṁ svayaṁ jyotir ananta ādyaḥ
nityo'kṣaro'jasra-sukho nirañjanaḥ
pūrṇo'dvayo mukta upādhito'mṛtaḥ

You alone are the soul of all; you are the original personality. You are truth, self-effulgent, infinite and the source of all. You are eternal, irreducible, filled with ever-expanding joy, free from the touches of matter. You are complete, unequalled, liberated from material designations and immortal (BhP 10.14.23).

The Lord is *sthāṇu,* fixed permanently and without deviation in his own līlā, his own qualities, and abode. This is then expanded upon,"**he is situated in the effulgence of the sun**," which means, "He who is the object of meditation in the Gāyatrī mantra and is thus represented by that mantra." Alternatively, the word *saurya* ("related to the sun") can be taken to mean the country surrounding the Yamunā, who is known as Saurī because she is the daughter of the Sun God. As will be explained further, this particular area is known as Kṛṣṇavana and Bhadravana depending on which bank of the river one is on. In the *Sahasra-nāma*, the epithet [of Kṛṣṇa] *suyāmuna* is found; Yāmuna is explained by the commentator there as meaning the residents of Vraja who live by the banks of the Yamunā river. This is thus a third possible meaning for *saurya*.
Up to this point, the name Kṛṣṇa is being explained. Now, the next section contains an explanation of the name Govinda: "**amongst the cows**," etc. The cows are found in the land of Nanda, in Gokula. The cowherds are also, as they are together. As is stated in the *Skānda-purāṇa*:

vatsair vatsatarībhiś ca sākaṁ krīḍati keśavaḥ
vṛndāvanāntaragataḥ sa-rāmo bālakair vṛtaḥ

Keśava always sports with the calves and cows in the land of Vṛndāvana, accompanied by his cowherd friends and Balarāma.[45]

The esoteric and exoteric meanings of the epithet Govinda were given in the Pūrva-tāpanī (*go-bhūmi-veda-vidita*). The esoteric meaning of the word Govinda has again been given here. Now Durvāsas goes on to show the external meaning of the epithet in the three following statements: The third of these, "being known on the earth (*bhūmi-viditatvam*)" shall be particularly explained here. Kṛṣṇa **enters** (*āveśa*) the world in two ways: during his incarnation he is personally and directly present; after his disappearance, he is present through his potencies (*śakti*). Thus the word *vidadhāti* ("**He enters into all living beings and brings them life**") is taken to mean "ordains" or establishes in a special way.
The third epithet of the mantra, i.e. *gopī-jana-vallabha*, is revealed according to the previously established conclusion: *sa vo hi svāmī bhavati*. *Sa* evidently refers to the person Kṛṣṇa who has been indicated by the various subordinate clauses leading up to this final statement. **This person** alone **is your** master, i.e., your **husband.** This indicates a married relationship (*dāmpatya*) because such a relation alone is an expression of absolute mutual fidelity. This text hints that the appearance of marital relationships to

45 This verse is quoted in numerous places.It is one of Jéva's favorites. Cf. GC 1.33.198, 2.29.90, *Vaiñëava-toñaëé* (VT) 1.22, 47.21, 78.13, Lbhäg 1.431, BRS 3.3.129, 3.4.76 (comm.), *Mathurä-mähätmya* 385, KåñëaS 117, 153. It is generally used as an example of the nityalélä because of the use of the present tense.

other men is illusory (*māyika*), something that is clearly stated at the end of the *Bhāgavata*'s description of the *rāsa-līlā*:

nāsūyan khalu kṛṣṇāya mohitās tasya māyayā
manyamānāḥ svapārśvasthān svān svān dārān vrajaukasaḥ

The gopīs' husbands were not envious of Kṛṣṇa because, being bewildered by his illusory energy, they thought that their wives were always besides them, never suspecting that they had gone to join Kṛṣṇa for the *rāsa* dance (BhP 10.33.27).[46]

On occasion there may be some separation, but as stated by Kṛṣṇa

mayi bhaktir hi bhūtānām amṛtatvāya kalpate
diṣṭyā yadāsīn matsneho bhavatīnāṁ madāpanaḥ

Devotion performed to me bestowed immortality on the living beings. This devotion you have fortunately acquired. Indeed the affection you have for me assures you of one day winning my eternal association (BhP 10.82.44).[47]

[**P only**:] Therefore since Kṛṣṇa is shown to be exclusively interested in prema (*premaika-niṣṭhatvāt*) and since he is completely faithful (*avyabhicāritvāt*), there is no true separation.

(23)

सा ;ुवाच गान्ज्ञावस काथज्ञ वास्मासु जातोऽस्माए गोपालधः च काथज्ञ वा जातोऽस्माए त्वया मुने कृष्णः च को वास्य मन्त्रः च किज्ञ। वास्य स्थानज्ञ च काथज्ञ वा देवक्याज्ञ जातः च को वास्य ज्यायान् रामो भवति च कीदृशथ पूजास्य गोपालधस्य भवति च साक्षात्प्रकृतिपरो योऽयमात्मा गोपालधः काथज्ञ त्ववतार्थो भूम्याज्ञ हि वए चच

sā hy uvāca gāndharvī kathaṁ vāsmāsu jāto'sau gopālaḥ | kathaṁ vā jñāto'sau tvayā mune kṛṣṇaḥ | ko vāsya mantraḥ | kiṁ vāsya sthānaṁ | kathaṁ vā devakyāṁ jātaḥ | ko vāsya jyāyān rāmo bhavati | kīdṛśī pūjāsya gopālasya bhavati | sākṣāt-prakṛti-paro yo'yam ātmā gopālaḥ kathaṁ tv avatīrṇo bhūmyāṁ hi vai ||

Comments on text. BY has *svasmāsu* ("amongst his own") instead of *vāsmāsu*. BY adds *sā gāndharvī hi vai munim uvāca* at the end.

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46 This is another of Jéva's favorites: GC 1.15.49, 1.23.39, 1.33.285, 2.1.38, 2.29.63, 2.31.31. VT 22.1, 29.11, 29.22, 46.7; BRS (comm) 2.3.20; UN 3.33, 13.55 (Jéva's comm), 13.86 (comm); 15.3.19 (comm); KåñëaS 145, 171, 177; PrétiS, 249. Quotes Viçvanätha's commentary to BhP 10.33.37 in its entirety. This includes a quote from *Ujjvala-nélamaëi* (3.32) where it is stated that the gopés never engaged in sexual relationships with their so-called husbands. Viçvanätha refutes the *Gopäla-campü* version here, saying that even after the return to Goloka, the husbands of the gopés continue to think of them as their wives, even though they have no sexual relations with them, nor with the forms created by Mäyä, which were lying by their sides.

47 Another of Jéva's oft-quoted verses: GC 2.23.41, 2.23.46, 2.23.52; VT 78.13; UN 15.3.19 (comm); KåñëaS 164, 168; PrétiS 51, 418; SKD 1.217; 1.222; 1.241; CC 1.4.23; 2.8.89; 2.13.160.

Translation:

Then Gāndharvī said, "How did that Gopāla come to take birth amongst us cowherds? And how did you, O sage, come to recognize him for who he is? What is his mantra? What is his place and how did he take birth as the son of Devakī? Who is his older brother Rāma? By which rituals should Gopāla be worshiped? And how could this cowherd, who is the soul of all beyond the material nature have descended onto this earth?

Commentaries:

BY 16. Having learned from Durvāsā various truths about Kṛṣṇa, Gāndharvī now asks several other questions.

P 28-31; J 24. Having heard exactly what she desired to hear, Gāndharvī again asks some questions. These are clear. Garga also refered to the question of Kṛṣṇa's taking birth as the son of Devakī when speaking with Nanda:

prāg ayaṁ vasudevasya kvacij jātas tavātmajaḥ

At some time in the past, your son was born as the son of Vasudeva (BhP 10.8.14).[48]

YM, SM 24: YM briefly explains the distinction between Vāsudeva and Nandanandana Kṛṣṇa. **KK 28:** Baladeva quotes BhP 10.3.8.

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स होवाच ताझ ह वए चैकोा ह वए पूर्वं नारायणो देवः च यास्मिन् लधोका।
ओताश्च प्रोताश्च च तास्य ह्रत्पद्माज्जातोऽब्जयोनिस्तापित्वा तास्मए हि वरझ
ददाए च स काामप्रश्ननमेव ववत्रे च ताझ हास्मए ददाए च

sa hovāca tāṁ ha vai | eko ha vai pūrvaṁ nārāyaṇo devaḥ | yasmin lokā otāś ca protāś ca | tasya hṛt-padmāj jāto'bjayonis tapitvā tasmai hi varaṁ dadau | sa kāma-praśnam eva vavre | taṁ hāsmai dadau |

Comments on text: BY does not have *eko ha vai, devaḥ,* and *tapas taptvā* in place of *tapitvā.* From J, it appears that *eko hīha pūrvaṁ* was his reading.

Translation:
Durvāsas answered her, "In the beginning, only Lord Nārāyaṇa existed. The worlds were contained within him, woven like thread on a loom. Born in the lotus of his heart, Brahmā performed austerities until Nārāyaṇa awarded him a boon. Brahmā asked to be permitted to pose any question he chose and Nārāyaṇa granted him this wish.

Commentaries:

VV 25-6: BY 17. Nothing of significance.

P 32-4; J 25-7: P only. In response to Gāndharvī's second question, "How did you come to know him?" Durvāsas will answer that Brahmā learned about Kṛṣṇa from Nārāyaṇa, and that he in turn learned from Brahmā. Durvāsas had learned the answers to all the questions she had asked about Kṛṣṇa from the same source. In order to explain this he will recount the conversation between Nārāyaṇa and Brahmā. The words "in the beginning" mean before the creation of the world. In the alternative reading containing the word *iha* ("here"), the meaning is "in this illusory material creation" (*māyike loke*). There is to be no doubt about this.

[**J only**:] How then did he come to be known as Nārāyaṇa? **Both**: That is explained in this verse:

narāj jātāni tattvāni nārāṇīti vidur budhāḥ
tasya tāny ayanaṁ pūrvaṁ tena nārāyaṇaṁ smṛtaḥ

From *nara* are born all the elements known as *nāra*, so say the learned. He in whom they repose prior to the creation is known as thus known as Nārāyaṇa.[30]

P only. "Within him" (*yasmin*). Within the foremost of all of the forms of the Supreme Lord, Śrī Kṛṣṇa, all the worlds, both material and spiritual, with their own masters and the varieties of service to them, etc., are woven like the warp and woof. The name of Brahmā, Abjayoni, used in this passage refers to his birth in the Lord's navel lotus. Both:

0[30] Unknown source. SM quotes here BhP 10.14.14, CC Ädi 2.28-60.

He appeared there as a result of his own desire for such a birth, otherwise how would it be possible for him to wish to inquire about Kṛṣṇa right away? He was first conceived within the lotus heart of the Lord, thus those words appear here, and only later took birth in the navel lotus. After he performed austerities, the Lord gave him a boon. The word *tapitvā* ("performed austerities") can alternatively mean "appeared to him."[31] **P alone.** Brahmā performed incredible austerities and penances. Kṛṣṇa who was simultaneously the inspiration of this penance and the indwelling supersoul manifested himself in his heart absorbed in trance.

Both: The desire Brahmā wished to have fulfilled was the freedom of asking any question he wished. He asked, "Please grant me the permission to ask any question that I desire." **P only.** Alternatively, Brahmā asked to be allowed as many questions as he wished, for he had begun his penances out of a curiosity about all things, but especially to perfectly know about the supreme substance in all its complexity. The idea is that he said to Nārāyaṇa, "I wish to ask as many questions as I like about any subject and you must answer every one of them." **Both.** Nārāyaṇa then granted him that boon.

P (35) only: Once he had received Lord Nārāyaṇa's blessing, Brahmā immediately felt elated and his mind was filled with joy. He was overcome by a flood of questions relating to the creation and began to ask them of the Lord. It was in order to answer the questions related to his pastimes and incarnations that Kṛṣṇa became Nārāyaṇa prior to the creation.He himself than awakened the desire in Brahmā to learn about all these things when he discovered the universal form of the Lord out of his own desire.[32]

(25)

स होवाचाब्जयोनिः च योऽवताराणाञ्च मज्ञये श्रेस्त्रोऽवतारः को भविता च येन लधोकास्तुष्ट्वा देवास्तुष्ट्वा भवन्ति च याञ्च स्मृत्वा मुी। अस्मात्साञ्चसाराद्भवन्ति च कथञ्च वास्यावतारस्य बत्रह्मता भवति च

sa hovācābjayoniḥ | yo'vatārāṇāṁ madhye śreṣṭho'vatāraḥ ko bhavitā | yena lokās tuṣṭā devās tuṣṭā bhavanti | yaṁ smṛtvā muktā asmāt saṁsārād bhavanti | kathaṁ vāsyāvatārasya brahmatā bhavati |

Comments on text. YM, BY have *bhavati* rather than *bhavitā.* This reading is corroborated by J. Besides, the incarnations are still in the future at this point.

Translation:

The lotus-born then began his inquiries: "Which avatāra is paramount amongst all the avatāras? By which avatāra are the people of the world and the gods most pleased? And by remembering which avatāra does one become liberated from the cycle of births and deaths? How can such an avatāra be considered to possess the characteristics of Brahman?

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1 [31]There is a syntax problem here, the gerund *tapitvā* would more naturally go with the subject of the finite verb in the sentence *dadau.*

2[32] The text is somewhat garbled here.

Commentaries:

BY 18. Having received the blessing from the Lord, Brahmā began to ask questions.

P 36, J 28: What is the characteristic distinguishing the best of the avatāras? In asking for such a symptom, Brahmā asks, "By meditating on which avatāra will one become happy?" How can we tell which of the avatāras is brahman? Brahman is that than which nothing is greater. Thus this query aims at knowing which of the incarnations is the supreme personal aspect of Brahman or *bhagavān svayam*. If he is only an incarnation like the others then he cannot be the Supreme Personality of Godhead or *svayaṁ bhagavān*. If not the Supreme Person, then it is not possible for him to be the best of all the incarnations. **P only.** Even though all the forms of the Supreme Lord, whether incarnations or sources of incarnations (*avatārī*), are equal to one another because they are all existence, consciousness and ecstasy combined, which one of these forms is worthy of praise in absolutely every respect, as the source of all being, the soul in all entities, identical with all being, all pervading and completely pure? Please tell me this, Brahmā pleads. "**By remembering whom do all people become most pleased?**" By becoming conscious of whom alone, through any devotional act such as meditation, looking or hearing, etc., does every last resident of the material and spiritual worlds including their deities become satisfied? Amongst those who are thus satisfied by consciousness of him, there are many gods, other forms of the Lord and jīvas who have formed a relationship with his names and forms. Even though are insignificant and have not engaged actively in his worship (*anārādhakā api*), or have perhaps not engaged in any esoteric practices or directly experienced Brahman (*brahma-sākṣātkāraṁ vinā*), they are still delivered from this ocean of material existence simply by remembering him, due to supremely unequalled joyful wonder (*parama-niratiśaya-sukha-camatkārāt*), though such liberation is very difficult to achieve. And being liberated, they attain him. As far as his being Brahman is concerned, Brahman primarily refers to that whose glories are not independent in any way upon any other thing (*anapekṣaka-mahattvena mukhyaṁ brahmatvaṁ bhavati*).

SM, YM 28. Brahmā is clever enough to try to bring out whether Nārāyaṇa is the para-tattva, as in the beginning of BhP 2. SM quotes BhP 1.3.26 about the multiplicity of incarnations, YM quoes BhP 1.3.28 about *svayaṁ bhagavān*.

ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.[33]

(26)

स होवाच तुभ्यं हि नारायणो देवः स्वकाम्या मेरोः शृङ्गे यथा

3 [3]A. C. Bhaktivedanta Swami Prabhupada's translation.

सामुपूर्यो भवन्ति च तथा निष्काम्याः साकाम्याश्च भूगोलधचूे।
सामुपूर्यो भवन्ति च तासाञ्च मज्ञये साक्षाद्ब्रह्म गोपालधपुरथति चच

sa hovāca taṁ hi nārāyaṇo devaḥ | sakāmyā meroḥ śṛṅge yathā saptapūryo bhavanti | tathā niṣkāmyāḥ sakāmyāś ca bhūgola-cakre saptapūryo bhavanti | tāsāṁ madhye sākṣād brahma gopāla-purīti ||

Translation:

Lord Nārāyaṇa then answered Brahmā as follows, "Just as on the peak of Mount Meru there are seven heavenly or wish-fulfilling (*sakāmyāḥ*) cities, similarly, on the surface of the earth there are seven cities, some of which are sources of sensual enjoyment, others that are sources of liberation and freedom from desire. Of these, the city that is directly Brahman itself is the city of the cowherds, Gopāla-purī.

Commentaries:

BY 19. After being questioned by Brahmā, Nārāyaṇa answered him. The word *sa-kāmyāḥ* ("**wish-fulfilling**") means "with the objects of one's desire" or "with the results of one's pious actions." These seven purīs include the heavenly planets, Svarga, etc. Since there are eight directions, the seven purīs would mean that there are cities in each of those directions, with the exception that *yama* (south) and *nirṛta* (southwest) are taken as one. Just as there are seven planetary systems including Svarga along the universal spine (Meru), similarly, here on earth, there are seven cities that are either *sakāmyā* and *niṣkāmyā*, according to distinctions made for those of differing qualifications. These seven cities are named as follows:

ayodhyā mathurā māyā kāśī kāñcī avantikā
purī dvāravatī caiva sapaitā mokṣa-dāyikāḥ

The seven liberation-giving cities are Ayodhyā, Mathurā, Haridvāra, Benares, Kāñcīpuram, Avantī, Jagannātha Purī and Dvārakā.

Amongst these, Gopāla-purī (Mathurā) is the only one that is exactly equivalent to Brahman. **[VV 29:]** Gopāla-purī is so named because it is the abode of Viṣṇu in the guise of a cowherd, or alternatively, because it is protected by a circle of cows. This is Mathurā that is most certainly Brahman itself, because it reveals Brahman to the world.**J 29 only.** Nārāyaṇa here answers Gāndharvī's question about how Kṛṣṇa came to take birth amongst the cowherds. This has been elaborated on in the comment on *yo'sau goṣu tiṣṭhati* (GTU 2.21 above), so nothing further is added here. [It is as if Durvāsas was saying to the gopīs:] Kṛṣṇa enjoys eternally in your association. Now in the course of events, he has appeared with you here in this world; this appearance (*prakaṭī-bhāva*) is called his birth. You have become so absorbed in your pastimes with him that you are unable to recognize this." **Both:** Now, Durvāsas feels it necessary to give Nārāyaṇa's answers to Brahmā's questions in order to answer to Gāndharvī's question, "And how could this cowherd, who is the soul of all and beyond the material nature, have descended on this earth?" First of all, however, he will give Nārāyaṇa's answer to the question, "Where is his abode?" for by so doing, he will show *a fortiori*[34] that Kṛṣṇa was

4 [34]*Kaimutika-nyāya*. By showing that a particular proposition is valid for a lower aspect of a certain entity, then the

the best of all avatāras, which in turn demonstrates his status as the Supreme Brahman. The words "**wish-fulfilling**" refers to places where sense-gratification is readily available. "**The peak of Mount Meru**" is a reference to the higher planetary systems, the uppermost of which is the supreme Vaikuṇṭha. As stated in the *Skanda-purāṇa* and *Padma-purāṇa Uttara-khaṇḍa*:

yā yathā bhuvi vartante puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe tat-tal-līlārtham ādṛtāḥ

All those cities on this earth that are dear to the Lord are equally situated in Vaikuṇṭha where they are esteemed for the role they play in his pastimes.

The meaning of *niṣkāmya* and *sakāmya* are "bestowing liberation" and "bestowing sensual enjoyment." The enjoyments (*bhoga*) being referred to here are *sārṣṭi*, etc.[35] [**P** quotes the entire seven cities verse, as above.] The seven cities exist both on this earth and in the Vaikuṇṭha planets. Amongst these seven cities, Gopālapurī alone most perfectly gives refuge to the Supreme Brahman. **P only**. Alternatively, *niṣkāmyā* means giving liberation, *sakāmyā* means giving the desired results of one's activities according to the differences in the qualifications of different people. The word *hi* adds assurance. To say that Gopāla-purī is directly Brahman means that it reveals Brahman, because there is no distinction between things that are identified with Brahman (*brahma-bhūta*).

YM 29: Calls the purīs "divine lands" or *dhāmas*. "Celestial gains." SM quotes SB 2.4.14 as, in his commentary to it, Viśvanātha cites GTU 2.26 while discussing the words *sva-dhāmani*. **KK 35-36**: "Baladeva says that *niṣkāmyā* means liberation."

(27)

सकाम्या निष्काम्या देवानाञ्च सर्वेषाञ्च भूतानाञ्च भवति च
यथा हि वए सरसि पद्मञ्च तिस्त्रति तथा भूम्याञ्च तिस्त्रतीति चूे।ण
रक्षिता हि वए मथुरा तस्माद् गोपालधपुरथ भवति च

sakāmyā niṣkāmyā devānāṁ sarveṣāṁ bhūtānāṁ bhavati |
yathā hi vai sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ tiṣṭhatīti cakreṇa rakṣitā hi vai mathurā tasmād gopālapurī bhavati |

Translation:

This Gopāla-purī bestows both sense enjoyment and liberation on all the gods and the inhabitants of this world. Just as a lotus flower sits on a pool of water, so is Mathurā situated on this earth, ever protected by Viṣṇu's Sudarśana discus. Mathurā is therefore Gopāla's city.

Commentaries:

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proposition must be true for the higher aspect also. In this case, by showing that Kṛṣṇa's abode is *sākṣād brahma*, then how much more so it must be true that he himself is the Param Brahman.

5[35]Elsewhere refered to as liberations. Cf. BhP 3.29.13.

BY 20. Nothing. **VV 30**. Nothing of significance.

J 30: The word *sakāmyā* ("**bestowing sense enjoyments**") is repeated for the sake of emphasis. In order to prevent people from thinking that Gopālapurī is an ordinary place belonging to the material world, Nārāyaṇa compares it to a lotus floating on water.[36] Because of its transcendental nature, this city of the cowherds is the appropriate residence for Kṛṣṇa, who is the Supreme Brahman in the guise of a human being. This is the meaning of its aforementioned identity with Brahman. It is, furthermore, the shelter of all the other holy cities and is their original source.

P 39-40: The word *sakāmyā* has been repeated is for the sake of emphasis. In order to prove that Kṛṣṇa alone is the supreme form of Brahman, Nārāyaṇa now uses the *a fortiori* argument by showing the glories of the place where he engages in his pastimes and the supreme joys found therein. He prepares this argument by saying, "**This Gopāla-purī bestows both liberation and sense enjoyment on all the gods and inhabitants of this world.**" It is said that the gods enjoy the results of their pious activities by sense pleasures in the higher planets before falling back to the earthly sphere. This is the background to the statement that the seven cities are situated on the peak of Mount Meru. In these places they enjoy the sense objects such as flowers, sandalwood and sexual pleasure. Liberation is not achieved there. The seven abodes known as Ayodhyā, etc., are factually eternal spiritual places that have been made manifest in the earthly sphere. They are not composed of the material elements, nor are they byproducts of the material energy. The word *niṣkāmyā* means that they are free from the sense objects, which are normally the focus of desire. Those who live in these places know that material sense pleasure is impermanent and have taken shelter there out of a desire to enjoy unending spiritual pleasure. With this knowledge and devotion to the Lord, they achieve the liberation associated with eternal servitude to Kṛṣṇa (*nitya-kaiṅkarya*).
In this text, however, even though it is said that all the seven Purīs are all spiritual in nature, Mathurā has still been given a special status amongst them. Gopāla is the son of the cowherd Nanda and as such is the great ocean of an unparallelled flavor of spiritual joy. He is embraced by his supreme, most complete energies, all of whom are characterized by the force of pure devotional love, *prema*. His abode is *niṣkāmyā* or free from desire in that it brings forth pure, single-minded devotion to Kṛṣṇa.To enter there, no special qualifications are needed, such as attachment to Kṛṣṇa or detachment from the material world. Thus it is said, "**on all…inhabitants of the world.**" Such great potency exists in Gopālapurī that it makes even a blade of grass greater than the universal creator.[37] It quickly spiritualizes even those who resist the idea of devotion, overwhelming them with the spirit of devotion, even while freely bestowing on them the most rare and wonderful gifts, including ones that have not been asked for. This characteristic of Mathurā is apparent even now.
P (40): Nārāyaṇa goes on show that the absorption in Kṛṣṇa by meditation, contemplation and service to his lotus feet, and the happiness of the devotees cannot be considered illusory as in the example of mother of pearl being taken for silver, nor as a mirage like the "city of the Gandharvas," nor as a dream or simply a mistaken understanding. In order to impress on the hearer that Mathurā is not a mundane place, he gives the example of a lotus on water. A lotus may grow in a pool of stagnant water,

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6 [36]A standard example showing that something is untouched by that with which it is in apparent contact. Cf. *Bhagavad-gītā*, 5.10.

7[37]An oblique reference to Brahmā's famous prayer (BhP 10.14.34).

but does not take on its virtues or faults. Rather, it takes on qualities opposed to those of the water, such as sweet fragrance and beauty. Similarly, Mathurā does not take on the faults or virtues of the world, but manifests itself according to its own transcendental characteristics. Any mundane faults or virtues found there are destroyed as illusory by the power of Śrī Kṛṣṇa and by the vision one has of him there. A mundane conception of the Kṛṣṇa's abode, form and name cannot be maintained. The word *hi* indicates certainty, the word *vai* the well-determinedness of something. Through the power of his abode, Kṛṣṇa is constantly perceived there in his faultless, undivided, eternally conscious and blissful form, accompanied by the cowherds and the gopīs. On this earth, this is verily the fullest experience of joy. A further particularity of Mathurā is that it is protected not only by Gopāla's discus, or fire weapon, but by other such weapons. That is why it is known as Gopāla-purī. Thus, according to the type of worship, these purīs are perceived as higher or lower as there are some of each type. They possess various characteristics just as Gopāla himself does. Even though there is contact with the material sphere, it remains untouched and unaffected (*apracyuti*) due to the inconceivable potencies possessed. There is no contact with the material faults. Wherever such faults appear, it should be understood to be a fault of perception. In Mathurā, there is no contact with the ignorance that results in the inability to attain Kṛṣṇa, rather one there finds the association of the qualified. In Mathurā, other than direct offences,[38] no sinful reaction arises out of ordinary sinful actions such as telling untruths. Even if they should arise, they are quickly destroyed by the pious effects of living in the *dhāma*.

(28)

बृहद्बृहद्वनाञ्च माधोर्माधुवनाञ्च तालस्तालवनाञ्च काम्याञ्च काम्यावनाञ्च बहुलाबहुलवनाञ्च कुमुदञ्च कुमुदवनाञ्च खदिरः खदिरवनाञ्च भद्रो भद्रवनाञ्च भाण्डथरे ति भाण्डथरवनाञ्च श्रीवनाञ्च लोहवनाञ्च वृन्दाया वृन्दावनमेतैरावृता पुरी भवति च

bṛhad bṛhad-vanaṁ madhor madhu-vanaṁ tālas tāla-vanaṁ kāmyaṁ kāmya-vanaṁ bahulā bahula-vanaṁ kumudaṁ kumuda-vanaṁ khadiraḥ khadira-vanaṁ bhadro bhadra-vanaṁ bhāṇḍīra iti bhāṇḍīra-vanaṁ śrī-vanaṁ loha-vanaṁ vṛndāyā vṛndā-vanam etair āvṛtā purī bhavati ||

Translation:

That abode of Gopāla is surrounded by twelve forests. The first is the largest and is therefore known as Bṛhadvana. The second is named Madhuvana after the demon known as Madhu; the third is known as Tālavana for the *tāla* palm trees that fill it; the fourth is known as Kāmyavana because it fulfills desires; the fifth is Bahulavana, the forest of Bahulā; the sixth is Kumudavana, the forest filled with *kumuda* flowers; the seventh is Khadiravana, a forest of *khadira* trees; the eighth, Bhadravana, a forest of *bhadra* trees; the ninth, Bhāṇḍīravana, because of the Bhāṇḍīra banyan tree; the tenth is Śrīvana, the forest of Lakṣmī; the eleventh is Lohavana and the twelfth is the forest of Vṛndā, Vṛndāvana.

Commentaries:

8[38]*Aparādha*. Such as offenses to the Holy Name, to devotees or to the *dhāma*.

VV 31, BY 21: Fairly long commentaries describing the twelve forests. Any information here has been included in PJ, which is much more extensive.

P41, J31: J only: Thus, according to the type of worship, these holy cities are perceived as higher or lower as there are some of each type. They possess various characteristics just as Gopāla himself does. The presiding deity of the abode Gopālapurī is Gopāla himself who is said in the Gītā to be the foundation of the impersonal Brahman (14.27). This verse confirms Gopāla's status as the Para Brahman. This is where he normally resides and his descent from that abode into this world is called *avatāra*. **Both:** Having established that this Purī is his abode, Nārāyaṇa now goes on in this section to establish that the twelve forests that surround it are also his abode. He explains the names of each of these forests. (1) Bṛhadvana has its name either because of its expansiveness or because of its greatness in having been the place where Kṛṣṇa first displayed his cowherd pastimes. (2) Madhuvana is so called because the demon named Madhu once lived and was killed there. Or, like Keśītīrtha, his descendents subsequently took up residence there. (3) Tālavana is so named because of the type of palm tree that fills it and because of Kṛṣṇa's pastime [of picking *tāla* fruits and the killing of Dhenukāsura] that took place there. (4) Kāmyavana has taken that name because Kṛṣṇa who is desired by everyone (*kāmya*) engaged in his pastimes there. [**VV:** because Kāmadeva, who gives love to everyone abides there.] (5) According to the *Skanda-purāṇa*, Bahulā is the name of one of Kṛṣṇa's wives. Bahulavana is her home and takes its name from her. This is possible grammatically despite the short *a* at the end of Bahula in Bahulavana, to be interpreted as a *bahuvrīhi* compound, "the place Bahula is the area where Bahulā is living" [rather than "Bahulā's forest"]. **P only:**

tasmin puṇya-vane rājan bahu-puṇya-phalāni ca
tatraiva ramate viṣṇur lakṣmyā sārdhaṁ sadaiva hi

In that holy forest, O king, are many holy fruits. There Viṣṇu forever sports with his beloved Lakṣmī. [*Mathurā-khaṇḍa* of *Skanda-purāṇa*]

Lakṣmī was once enchanted by Kṛṣṇa's physical beauty and becoming possessed of Brahmā's nature, she gave herself a gopī body and went to live in that wood. **Both:** (6) The forest known as Kumudavana due to being filled with constantly blooming flowers of that name is also a place where Kṛṣṇa had many amusing pastimes. (7) The forest in which there is a predominance of Khadira trees has been given the name Khadiravana. (8) Bhadra refers to Balabhadra. The forest where Balarāma had many special pastimes and which is non-different from him has taken the name Bhadravana.[39] (9) Bhaṇḍīravana is the forest surrounding the special sacred baṭa tree where Kṛṣṇa had many special pastimes. (10) Śrīvana is very clearly that forest where Lakṣmī took up residence. (11) Lohavana, like Madhuvana, was formerly the place where a demon named Lohajaṇgha was killed as well as being a place where Kṛṣṇa engaged in many pastimes. (12) Vṛndāvana is named for its relationship to Vṛndā Devī, who is described in the Padma Purāṇa's Kārttika-māhātmya as a manifestation of Kṛṣṇa's potency named the *līlā-śakti*. There it is shown that she performs a special role as the one who arranges all of Kṛṣṇa's activities. Vṛndāvana's name has been given last according to the maxim that one should

9 [39]*Bhadra* is said to be a kind of cyprus tree. This definition of of Bhadravana comes from Viśveśvara's commentary. The *khadira* tree is a kind of Acacia tree (Acacia Catechu), the resin of which is used in medecine (*khair* in Hindi). The *kumuda* is a variety of white water-lily. The *tāla* tree is a palm akin to the coconut.

conclude a meal with sweets (*madhureṇa samāpayet*). The same order of the forests is given.in the Varāha Purāṇa also when enjoining one to visit the forests of Vraja on pilgrimage. **P only**: Vṛndā is also said to be one with Rādhā and as such she resides on Kṛṣṇa's breast as his tulasī mālā. She also became the object of Kṛṣṇa's special affection due to his love for her forest. This is stated in the following description found in the *Mathurā-khaṇḍa* of the *Padma-purāṇa*.

tato vṛndāvanaṁ puṇyaṁ vṛndā-devī-samāśritam
hariṇādhiṣṭhitaṁ tac ca brahma-rudrādi-sevitam
vanaṁ sugahanaṁ tatra viśālaṁ vistṛtaṁ bahu
munīnām āśramaiḥ puṇyāraṇya-vṛnda-samanvitam
vṛndā nāmnī hareḥ patnī nyavasadd hari-mandire
tan-nāmā tac-chivāraṇyaṁ jātaṁ vṛndāvanaṁ śivam
sarvadā tv abhajat kṛṣṇaṁ padmāsyā padma-locanā
aho vṛndāvanaṁ puṇyaṁ yatra kṛṣṇaḥ sadaiva hi
satyādi-yuga-kāleṣu lakṣmyā sārdhaṁ vinoditam
tasmin vṛndāvane puṇyaṁ govindasya niketanam
tat-sevaka-samākīrṇe tatraiva sthīyate mayā
bhuvi govinda-vaikuṇṭhaṁ tasmin vṛndāvane nṛpa
yatra vṛndādayo bhṛtyāḥ santi govinda-lālasāḥ
vṛndāvane mahā-padme yair dṛṣṭaḥ puruṣottamaḥ
govindasya mahīpāla te kṛtārthā mahītale
tatraiva dvādaśādityā govinda-pada-sevitāḥ
ekādaśatayā rudrās tatra tiṣṭhanti sarvadā
vadanti guṇa-nāmāni govindasya tadānanenṛtyanti vismṛtāśeṣam aiśvaryaṁ prema-vihvalāḥ
aho vṛndāvanaṁ dhanyaṁ yatra viṣṇu-mahotsavān
kurvanti sura-devāś ca govinda-smaraṇeṣaṇāḥ
marditaḥ kālīyo yatra keśī yatra nipātitaḥ
pātitā bahavo daityā yasmin vṛndāvane nṛpa
yathā bhaktiḥ priyatamā yathā bhakti-parā narāḥ
govindasya priyatamaṁ tathā vṛndāvanaṁ bhuvi
vastair vatsatarībhiś ca sākaṁ krīḍati mādhavaḥ
vṛndāvanāntargataḥ sa-rāmo bālakair vṛtaḥ
govardhanasya bhagavān yatra govardhano dhṛtaḥ
rakṣitā yādavāḥ sarve indra-vṛṣṭi-nivāraṇāt
tatra jātaṁ brahma-kuṇḍaṁ brahmaṇā toṣito hariḥ
indrādi-loka-pālānāṁ jātāni ca sarāṁsi hi
yatrābhiṣikto bhagavān maghonā yadu-vairiṇā
govinda-kuṇḍaṁ taj-jātaṁ snānatātreṇa muktidam
tatraiva corvaśī-kuṇḍaṁ kuṇḍam āpsarasaṁ param
rādhayārādhito viṣṇū rādhā-kuṇḍaṁ tu tad-vane
aho vṛndāvane ramye yatra govardhano giriḥ
yatra tīrthāny anekāni viṣṇu-deva-kṛtāni ca
govardhanaḥ svayaḥ tatra bubhuje'nnaṁ catur-vidham

The holy forest of Vṛndāvana is the place where Vṛndā Devī has taken shelter. Its deity is Kṛṣṇa himself, and it is worshiped by Brahmā, Rudra and the other gods. It is a very thick forest, both broad and long. It is a holy land filled with the hermitages of many

sages. Vṛndā, the wife of Kṛṣṇa lives there in his house. The auspicious woodland was named Vṛndāvana after her. Vṛndā, whose eyes and face are comparable to the lotus flower, always worshiped Kṛṣṇa. Ah! How glorious is that holy forest of Vṛndāvana where Kṛṣṇa permanently resides. Throughout the ages Govinda makes his home there in the company of Lakṣmī Devī and surrounded by his servants. Kṛṣṇa's eternal abode, Govinda-vaikuṇṭha, is found on this earth there in Vṛndāvana. Vṛndā and others who desire his service go there to live. O King, anyone who sees the supreme person within the great lotus flower of Vṛndāvana is certainly most fortunate. The twelve Ādityas are there serving Kṛṣṇa's lotus feet and the eleven Rudras are also constantly present, glorifying Kṛṣṇa's name and virtues. Overcome by their love for him, they dance in joy, forgetting their own great powers and divine status. O how fortunate is this land of Vṛndāvana, where Indra and the gods are constantly putting on festivals with the object of remembering Kṛṣṇa. There Kālīya was chastised, there Keśī was felled. O King, not only they, but many other demons were killed in this forest. Just as devotion itself is dear to Kṛṣṇa, and just as persons devoted to him are dear, so too this land of Vṛndāvana is most dear. Mādhava enters Vṛndāvana surrounded by Balarāma and the cowherd boys to play there with the cows and calves. He is the lord of Govardhana, for he held up that mountain with one hand, saving all the cowherd people from Indra's wrathful downpour. There Brahmā created Brahma Kuṇḍa in order to please Kṛṣṇa. The other gods also created their own tanks. Even though Indra had acted as the enemy of the cowherds, he gave Kṛṣṇa the ceremonial bath of coronation with the water of one of these tanks, Govinda Kuṇḍa. Simply by bathing in this tank one can attain liberation. Nearby are the other tanks known as Urvaśī Kuṇḍa and Āpsarā Kuṇḍa. Viṣṇu was worshiped by Rādhā and her Kuṇḍa is also nearby. How beautiful is Vṛndāvana, where the hill Govardhana is situated. Govardhana miraculously ate mountains of the four foodstuffs. And so many holy places are found in this land, all of which have arisen out of Kṛṣṇa's presence.

It should be noted that it is said here that Vṛndā, Padmā and Rādhā are all wives of Kṛṣṇa. Since Rādhā considers Vṛndā to be extremely close to her, she sometimes engages Vṛndā directly in Kṛṣṇa's most intimate service. As a result Vṛndā is also considered to be Kṛṣṇa's wife. By the briefest residence in Vṛndāvana, one can become completely fulfilled. Vṛndāvana is the most pure, most delightful, divine forest. Because it is Vṛndā Devī's refuge, it is thus her forest; she is omnipresent there and can become manifest to the eyes of a devotee. The name Vṛndā also can be derived from the word "group" (*vṛnda*) in which case it means that all the titulary deities of the twelve forest are "her group"; she is thus the head of them all. She is Rādhā's special sakhī, who is dear to all of the cowherd women because of the depth of her love for Kṛṣṇa. Her pleasure garden of Vṛndāvana, made superior by the hosts (*vṛnda*) of gopīs who come there to amuse themselves, provides all they need for their pastimes. displays all (*vṛnda*) the pastimes of the Lord to them, whose wonderful dancing is revealed either by herself or by her friends. Thus her forest is known as Vṛndāvana. It is the place where she conducts her sports; it is the place to which the gopīs are attracted when suffering in separation; it is the site where the flowers and fruits that contribute to the pastimes of Kṛṣṇa and the gopīs grow; it is the place where those pastimes take place at the appropriate times of day.[40] It eternally reveals those pastimes, becoming even more enchanting and wonderful when the Lord and his mistresses dance and display their arts.**SM 31**: Nothing of

0 [40]Normally, Rādhā and Kṛṣṇa meet on the banks of the Yamunā in Vṛndāvana during the nighttime in the *nitya-līlā* as described in the *Govinda-līlāmṛta* and other books.

significance. **YM 31**: "Vṛndā-devī, who under the direction of Paurṇamāsī or Yogamāyā makes all arrangements for the union of Śrī Śrī Rādhā Kṛṣṇa, is in charge of this forest."

(29)

तत्र तेष्वेव गहनेष्वेवञ्च देवा मनुष्या गन्धार्वा
नागाः किंपुरा गायन्तीति नृत्यन्तीति च

tatra teṣv eva gahaneṣv evaṁ devā manuṣyā gandharvā
nāgāḥ kinnarā gāyantīti nṛtyantīti |

Comments on text. BY has *gaganeṣv, gāyanti* rather than *gāyantīti*. KS has *eva* rather than *evaṁ*.

Translation:

In the midst of these thick forests, gods, humans, Gāndharvas, Nāgas, and Kinnaras sing and dance.

Commentary:

BY 22. Now it is said that the gods reside permanently In the twelve forests starting with Bṛhadvana.

P 42; J 32: J alone: In the deep forests means that these woods of the Mathurā district are so dense that they are like a city. The unspoken conclusion is that they are his eternal abode and are fully spiritual in character (*brahma-svarūpatvam*). **P alone:** There, in the region of Mathurā, in the **deep forests—**by deep he means unknown in the Veda or even by great sages (*munīśvarair api*)—dwell **humans** whose sole wealth is love for Kṛṣṇa as a result of the influence of the forests. **Both: Gods,** etc., refers to the gods and their entourage. Their singing and dancing is a sign of their absorption in divine love. Evidence for the presence of the gods in Vraja is found in *Bṛhad-gautamīya Tantra: atra devāś ca bhūtāni vartante sūkṣma-rūpataḥ.*[41] He comments on the double use of *iti*. (*iti-śabdau prakārārthau; pramāṇārthau*). **P only.** The idea is that only those eligible or qualified to attain love for Kṛṣṇa can enter into the *dhāma.* Since the gods mentioned in this sentence are indeed lovers of the Lord, they have the right to dwell there permanently. The same holds for the Gandharvas who are noted for their singing and dancing talents. They apply all their arts for the satisfaction of Kṛṣṇa in the holy abode. In this case, they do so in a state of ecstatic intoxication in love for him (*premānanda-rasonmādatvāt*).

SM 32: glosses *devāḥ* as *bhagavat-parikāra-gaṇa*. **YM 32:** These are all eternal associates who join the Lord for his līlā.

(30)

1 [41]Quoted also by Jīva in *Gopālacampū* 1.1.18; 2.29.96; *Vaiṣṇava-toṣaṇī* 90.48; *Mathurā-māhātmya*, 396.

तत्र द्वादशादित्याैकादश रूदत्रा अष्ट्वाए वसावः सामुमुनयो बत्रह्वा नारदश्च पञ्च विनायका। वथरेष्टरो रूदत्रेष्टरो अम्बिकेाष्टरो गणेष्टरो नथलधकाण्ठेक्षष्टरो विष्टेष्टरो गोपालेधष्टरो भदत्रेष्टर आद्यानि लिधैानि चतुर्विंशतिर्भवन्ति च

tatra dvādaśādityā ekādaśa rudrā aṣṭau vasavaḥ saptamunayo brahmā nāradaśca pañca vināyakā vīreśvaro rudreśvaro ambikeśvaro gaṇeśvaro nīlakaṇṭheśvaro viśveśvaro gopāleśvaro bhadreśvara ādyāni liṅgāni caturviṁśatirbhavanti |

Comment on text. YM reads *anyāni* instead of *ādyāni* before *liṅgāni*. BY has *bhadreśvara ity aṣṭāvādyāni.*

Translation:

The twelve Ādityas, eleven Rudras, eight Vasus, seven sages, Brahmā, Nārada, the five Vināyakas, Vīreśvara, Rudreśvara, Ambikeśvara, Gaṇeśvara, Nīlakaṇṭheśvara, Viśveśvara, Gopāleśvara, Bhadreśvara and other Śiva liṅgas. Altogether, there are twenty-four such liṅgas including these.

Commentaries:

VV 33, BY 22: The twelve Ādityas are Varuṇa, Sūrya, Yama, Vedāñga, Bhānu, Indra, Ravi, Gabhasti, Hiraṇyaretās, Divākara, Mitra, Viṣṇu. Eleven Rudras:

vīrabhadraś ca śambhuś ca giriśaś ca tṛtīyakaḥ
ajaikapād-ahirbudhnyaḥ pinākī ca tathāparaḥ
bhuvanādhīśvaraś caiva kapālī ca diśāṁ patiḥ
sthāṇur bhava iti proktā rudrā ekādaśa smṛtāḥ

The eleven Rudras are Vīrabhadra, Śambhu, Giriśa, Ajaikapād, Ahirbudhnua, Pinākī, Bhuvanādhīśvara, Kapālī, Dikpati, Sthāṇu, and Bhava.

dhruvo dharaś ca somaś ca āpaś caivānalo'nilaḥ
pratyūṣaś ca prabhāsaś ca vasavo'ṣṭāvitīritaḥ

Eight Vasus: Dhruva, Dhara, Soma, Āpa, Anila, Anala, Pratyūṣa, Prabhāsa.

kaśyapo'trir bharadvājo viśvāmitro'tha gautamaḥ
jāmadāgnir vaśiṣṭhaś ca saptaite munayaḥ smṛtāḥ

Seven Ṛṣis: Kaśyapa, Atri, Bharadvāja, Viśvāmitra, Gautama, Jāmadāgni, Vaśiṣṭha.
modaḥ pramoda āmodaḥ sumukho durmukhas tathā

The five Vināyakas: Moda, Pramoda, Āmoda, Sumukha, Durmukha.

P 44; J 33: Durvāsas now mentions some of the other divine figures who inhabit the dhāma. The names of Rudra that are listed indicates the *liṅga-mūrtis* permanently worshiped in the abode. Though eight are named, there are twenty-four in all.

YM 33: Follows above.

(31)

द्वे वने स्तः कृष्णवनञ्च भद्रवनम् च तयोरन्तर्द्वादशवनानि
पुण्यानि पुण्यतमानि च तेष्वेव देवास्तिस्रन्ति सिद्धाः सिद्धिञ्च प्राप्ताः च

dve vane staḥ kṛṣṇa-vanaṁ bhadra-vanam | tayor antar dvādaśa-vanāni puṇyāni puṇyatamāni | teṣv eva devās tiṣṭhanti siddhāḥ siddhiṁ prāptāḥ |

Translation:

There are in fact only two forests in Mathurā; these are named Kṛṣṇavana and Bhadravana. It is within these two forests that the aforementioned twelve forests, some of which are pure and holy, others of which are most pure and holy, are contained. The gods live there and the perfected souls attained their perfections there.

Commentary:

BY 24:. Some of the twelve forests are pure (*puṇyāni*), whereas others are most pure (*puṇyatamāni*). **VV 34** defines *siddhas* as a type of demigod.

P 45, J 34: The four forests known as Bhadra, Śrī, Loha and Bṛhad-vana are contained within Bhadravana. The other eight are in Kṛṣṇavana. Some of the forests are **pure and holy**, others are **most pure and holy**. **The gods** are the Ādityas, etc., previously mentioned, and the **perfected souls** are the eternal associates of the Lord in the forms of the cowherds, etc. On the other hand, there are also others like Candradhvaja who have entered the entourage after having attained spiritual perfection through devotional practice (s*ādhaka-carāḥ*).[42] **P only**. The gods living in the forest who possess a natural tendency for devotion will also quickly attain similar perfection through service of their worshipable deity.

KK 42: The forests called Bhadravana are Balarāma's, the others are Kṛṣṇa's. Viśvanātha and Baladeva do not seem to agree on the breakdown. Baladeva agrees with PJ, Viśvanātha has Bhāṇḍīravana instead of Śrīvana.

(32)

तत्र हि रामस्य राममूर्तिः प्रद्युम्नस्य
प्रद्युम्नमूर्तिरनिरूद्धस्यानिरूद्धमूर्तिः कृष्णस्य कृष्णमूर्तिः च

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2 [42]Rūpa Gosvāmin, in his *Ujjvala-nīlamaṇi* tells that Kṛṣṇa has two types of mistress: one group consists of the eternally perfect gopīs who descend to the earthly plane at the time of his incarnation. The second group consists of those who have attained that status through devotional practice and the mercy of the Lord. The devotees of the second division sometimes achieved their perfection in groups, sometimes individually. Those who arrived in groups include the Vedas and the sages of the Daṇḍakāraṇya. Gāyatrī is mentioned in the scriptures as one who became Kṛṣṇa's mistress on her own (UN 3.40-51).

tatra hi rāmasya rāma-mūrtiḥ pradyumnasya pradyumna-mūrtir aniruddhasyāniruddha-mūrtiḥ kṛṣṇasya kṛṣṇa-mūrtiḥ | vaneṣv evaṁ mathurāsv evaṁ dvādaśa-mūrtayo bhavanti |

Translation:

There, Kṛṣṇa is present in different forms: Rāma's Rāma-mūrti, Pradyumna's form as Pradyumna, Aniruddha's form as Aniruddha, Kṛṣṇa's form as Kṛṣṇa are all present. In this way, twelve different forms of Kṛṣṇa are present in the forests of Mathurā.

Commentaries:

VV 35-6: This is in connection with the discussion about the best of the incarnations. **BY 25.** This passage explains the reason that the Siddhas can achieve their perfection in this wood.

P 46-47; J 35-6: Now Durvāsas shows that the Lord is eternally present in Mathurā in the four expansions known as the *Catur-vyūha*. **There** means in the Gopāla-purī and its twelve forests. The particle *hi* here indicates that this is a well known fact. The **Rāma-mūrti** is the form known as Rāma and does not refer to his other forms such as Śeṣa. The same is said for the subsequent names, which can only be known to a certain extent. It is not that all four of them are present everywhere through-out Mathurā and the region. It is appropriate to consider that Rāma and Kṛṣṇa are present in Vṛndāvana, etc. **P alone.** The mūrti in the form of Rāma is entered into by Saṅkarṣaṇa, the portion of Nārāyaṇa. The same applies for Pradyumna and Aniruddha and Kṛṣṇa's form as Kṛṣṇa. **Both:** Rudra and the others appear in twelve forms in the different woods according to their individual moods, in the way stated in BhP 10.43.17:

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrtimān
gopānāṁ svajano'satāṁ kṣitibhujāṁ śāstā svapitroḥ śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

As Kṛṣṇa entered the arena with his elder brother Balarāma, he was recognized differently by each observer: the wrestlers saw him as a bolt of lightning, the ordinary menfolk saw him as the best of men, while the women saw him as the incarnation of Cupid. The cowherds thought of him as a relative, while the evil kings saw him as their punisher, his parents as their baby. King Kaṁsa recognized him as his death, while the ignorant thought of him as a something great, the yogīs as the supreme truth, and the Vṛṣṇīs as their worshipable deity.[43]

This then is why there are twelve different forms in the different forests in the region of Mathurā.

3[43]SM quotes Viçvanätha's lengthy commentary to BhP 10.43.17 in its entirety. Some highlights: The wrestlers had bodies like mountains and it is well-known that mountains are destroyed by thunderbolts. They were unable to perceive his beauty just as someone suffering from liver problems cannot relish sweets. Their experience is thus *rasäbhäsa,* not *rasa*.The kings had a generally positive attitude to Kåñëa and so they could appreciate the superiority of his virtues. They experienced the rasa of wonder, *vismaya-rasa.* The women of Mathurä experienced him in the *ujjvala-rasa*, as their feelings of desire are free from any mundane eroticism… The commentary concludes with a discussion of *raso vai sa rasaà hy eväyaà labdhvänandé bhavati*.

KK 43-45: Baladeva quotes the *Gautamīya-tantra* (quoted elsewhere): *atra devāś ca bhūtāni vartante sūkṣma-rūpataḥ.*

(33)

ैकाञ्च हि रूदत्रा यजान्ति च द्वितथयाञ्च हि बत्रह्वा यजाति च तृतथयाञ्च बत्रह्वजा
यजान्ति च चतुथसञ्च मरूतो यजान्ति च पञ्चमथञ्च विनायकाा यजान्ति च षस्त्रथञ्च
वस्वो यजान्ति च सप्तमथमृषयो यजान्ति च अष्टमथञ्च गन्ज्ञार्वा यजान्ति च
नवमथमप्सारसो यजान्ति च
दशमथ वए ;न्तार्ज्ञाने तिस्त्रति चैकादशथमेति स्वपदञ्च गता च
द्वादशमेति भूम्याञ्च हि तिस्त्रति चच

ekāṁ hi rudrā yajanti | dvitīyāṁ hi brahmā yajati | tṛtīyāṁ brahmajā yajanti | caturthīṁ maruto yajanti | pañcamīṁ vināyakā yajanti | ṣaṣṭhīṁ vasavo yajanti | saptamīm ṛṣayo yajanti | aṣṭamīṁ gandharvā yajanti | navamīm apsaraso yajanti | daśamī vai hy antardhāne tiṣṭhati | ekādaśameti svapadaṁ gatā | dvādaśameti bhūmyāṁ hi tiṣṭhati ||

Comments on text: KS has *daśamīha*. BY has *ekādaśam iti svapadānugā* and *dvādaśam iti*. These are plainly incorrect.

Translation:

The first of these twelve forms is worshiped by the Rudras, the second by Brahmā, the third by the sons of Brahmā, the fourth by the Maruts, the fifth by the Vināyakas, the sixth by the Vasus, the seventh by the seven Ṛṣis, the eighth by the Gandharvas, the ninth by the Apsaras. The tenth is invisible, the eleventh has gone to the Vaikuṇṭha abode and the twelfth one is on the Earth.

Commentaries:

VV 37; BY 26a. The twelve forms being worshiped are Raudrī, Brāhmī, Daivī, Mānavī, Vighnavināśinī, Kāmyā, Ārṣā, Gāndharvī, Gauḥ, Anatardhānasthā, Svapadaṅgatā, and Bhūmiṣṭhā. [BY adds a thirteenth name, Audakā.] The sons of Brahmā are the four Kumāras.

P 48; J 37: Nārāyaṇa now names the worshipers of the twelve forms. **The tenth is invisible** means that it is there, but well-hidden. The one known as eleventh [explaining the archaic grammatical form] has attained his own abode or Vaikuṇṭha. While the one known as the twelfth [again explaining the archaic grammatical form] remains on this earth. A more detailed explanation will have to be given later in the commentary to text 50 below.

(34)

ताञ्च हि ये यजन्ति ते मृत्युञ्च तरन्ति मुक्तिञ्च लभन्ते च
गर्भजन्मजरामरणतापत्रयात्मकञ्च दुःखञ्च तरन्ति चैव

tāṁ hi ye yajanti te mṛtyuṁ taranti muktiṁ labhante |
garbha-janma-jarā-maraṇa-tāpa-trayātmakaṁ duḥkhaṁ taranti ||

Translation:

Those who worship any one of these forms conquers death and attains liberation. They conquer over suffering in the womb, taking birth, old age and death, as well as the threefold miseries.

Commentaries:

VV 38: Nārāyaṇa now describes the glorious results attained by the worshipers of these forms. Those who specifically worship the deity who is present on the earth (Bhūmiṣṭhā) transcend death, which is the result of ignorance, desire and entanglement in the consequences of one's actions. In other words, they are liberated from death. **They conquer over suffering in the womb, taking birth, old age and death, as well as the threefold miseries.** The threefold miseries are the *ādhyātmika, ādhibhautika* and *ādhidaivika.* This is achieved by the dissipation of the ignorance that is at the root of these miseries. **BY 27.** The liberation that is achieved is a result of the dissipation of ignorance of one's true identity.

P 49; J 38 : Worshipping these deities, which are present in this world, they are freed from death and all that goes with it (i.e., birth, old age, disease), for they attain liberation, i.e., freedom from ignorance (*avidyā-vimoka*). As a result of the dissipation of ignorance, they need never experience the misery of entering a womb again.

SM 38; YM 38:

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santaḥ
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam

Worship Vāsudeva who alone is worthy of refuge! The saintly persons undo the knots of bondage in the results of their own actions by devoting themselves to his lotus feet and their petal-like toes. Foolish people who are devoid of such an inclination are caught up in the currents of karma and do not achieve such liberation as do they (BhP 4.22.39).

kṛcchro mahān iha bhavārṇavam aplaveśāṁ
ṣaḍ-varga-nakram asukhena titīrṣanti
tat tvaṁ harer bhagavato bhajanīyam aṅghriṁ
kṛtvoḍupaṁ vyasanam uttara dustarārṇam

What great difficulties this life presents for those without a boat who wish to cross over this ocean of material existence, filled with the six dangerous sharks of lust, anger, greed, illusion, pride and excitement. So take shelter of the worshipable lotus feet of the Lord,

which are like boats for crossing the ocean. Although the ocean is difficult to cross, by taking shelter of His lotus feet you will overcome all dangers (BhP 4.22.40).

(35)

तदप्येते श्लोका भवन्ति च
सम्प्राप्य मथुराञ्च रम्याञ्च सदा ब्रह्मादिसेवितां् च
शाङ्खचक्रगदाशार्ङ्गरक्षिताञ्च मुसलधादिभिः च्च

tad apy ete ślokā bhavanti |
samprāpya mathurāṁ ramyāṁ sadā brahmādi-sevitām |
çaìkha-cakra-gadä-çärìga-rakñitää musaläbhiù ||
Comment on text: Other than BY, all texts have metrically incorrect *prāpya mathurāṁ purīṁ ramyāṁ*. BY has *brahma-rudrādi-sevitam*, but notes the other reading in a footnote.

Translation:

A number of verses are cited here in this connexion.

Coming to the lovely land of Mathurā, which is always frequented by Brahmā and other gods and protected by the Lord's weapons—the conch, the discus, mace and bow—as well as by clubs, [one is fulfilled].

Commentaries:

VV 39: Nārāyaṇa now speaks some mantras that confirm the meaning aforegiven. That is, these verses attest that the city of Mathurā is the abode of Kṛṣṇa and inhabited by the gods such as Brahmā since time immemorial. The weapons mentioned are those of Kṛṣṇa and Balarāma respectively.

BY 28. There are verses that support the teachings given by Durvāsas. Gods and humans take shelter in this land protected by Rāma and Kṛṣṇa's weapons and where Kṛṣṇa rules with his consorts including Rukmiṇī.

J 39; P 50a: Nārāyaṇa now speaks some mantras which confirm the meaning aforegiven. As the sentence in the verse is incomplete, one should understood that those who come to Mathurā attain complete fulfilment.

SM 39: Names Kṛṣṇa's weapons: Pāñcajanya, Sudarśana, Kaumodakī, and Śārṅga. Quotes BhP 10.1.28: *mathurā bhagavān yatra nityaṁ sannihito hariḥ*.

(36)

यत्रास्ाए साञ्चस्थितः कृाष्णस्त्रिभिः शीाया सामाहितः च
रामानिरूद्धप्रद्युम्नाएरूक्मिण्या सहितो विभुः च्च

यातररुस्तु साप्रुसतहतिा; करूस्त्रश्वास तरबिहि; श्कतयरु सामरुहतिा;
ररुमरुनरिुददहा॥परादयुमनाि रुकमश्वियरु साहतिो वबिहु;

Comment on text: This verse is syntactically connected to the previous one, the word *yatra* refering back to Mathurā.

Translation:

The powerful Lord Kṛṣṇa resides there eternally with his three expansions, Rāma, Aniruddha and Pradyumna and his śakti, Rukmiṇī.

Commentaries:

BY 27-28: The Kṛṣṇa avatāra is the superexcellent incarnation. His abode is in Mathurā.
VV 40: A more detailed explanation of Kṛṣṇa's expansions and his energy will follow.

P 50, J 40: The three expansions and the consort Rukmiṇī are meant to indicate the entire Yadu family and the innumerable queens married by Kṛṣṇa. To say that he resides eternally (*samāhitaḥ*) means that he is fully attentive to the enchanting līlās that he enacts there. The cause for this attentiveness is explained by the word *vibhuḥ*, "**the powerful Lord**." By designating Rāma as a member of the Caturvyūha, Durvāsas has responded to Gāndharvī's question about Kṛṣṇa's elder brother Rāma (2.22 above). He has secondarily explained Pradyumna and Aniruddha's situation alongside that response.The reference to energies in this verse can be extended to include Devakī within whom the power of the Lord's appearance (*āvirbhāva-śakti*) became manifest. **P only**: according to the principle expressed in the verse *prāg ayaṁ vasudevasya* , etc. (BhP 10.8.14). Kṛṣṇa was born to Devakī, appearing to her in a four-armed form. Thus Gāndharvī's question about how was Kṛṣṇa born to Devakī (see also 22 and commentary) has also been answered. An indication is also being given of how the question, "How did he take birth amongst us cowherds?" should be answered. Although Kṛṣṇa eternally acts as a son, friend and lover to both you residents of Vṛndāvana and to Devakī, Rukmiṇī in Mathurā, he appears to you in a two-armed form, whereas in Mathurā he is present in a four-armed form. Thus it can be concluded that of the incarnations, this Kṛṣṇa-avatāra is the best and his abode is the region of Mathurā. Thus Gāndharvī's questions can be derived from Brahmā's conversation with Nārāyaṇa.

P only: Another way of understanding these two verses is that it is Kṛṣṇa who comes to Mathurā (2.35) and establishes himself there, i.e., he takes birth from Devakī.

YM 40. This is specific to the town of Mathurā. The son of Devakī, Hari, remains eternally in Mathurā (BhP 10.1.28). Durvāsas is answering Gāndharvī by intimating here that the two-armed Kṛṣṇa who is with the gopīs is the *avatārī*. SM quotes 10.55.1-2 and Viśvanātha's commentary, in which this verse has been cited from *Gopāla-tāpanī*.

चतुःशब्दो भवेदेकाो ;ोल्लारस्याझशकए।ः कृातः चच

catuḥ-śabdo bhaved eko hy oṁkārasyāṁśakaiḥ kṛtaḥ ||

Comment on the text: BY has *oṁkārasya udāhṛtaḥ*. The VV texts and SM, YM have *oṁkāraḥ samudāhṛtaḥ*. The above reading is confirmed by the commentaries, however.

Translation:

The one is verily made up of four words, made up of the constituent elements of the syllable *om*.

Commentaries:

VV 41: Thus it has been stated that Kṛṣṇa is the best of the incarnations and his abode is Mathurā. Now it will be explained how he can be identified with Brahman. In order to do so, Nārāyaṇa will explain the meaning of the syllable om.

The four sounds refers to the four names of the Catur-vyūha. There is only one Supreme Lord, however. The reason for this is given in the syllable om, which is composed of four parts, namely the letters *a, u, m,* and the subsequent vibration. These four parts represent Rāma, Pradyumna, Aniruddha and Kṛṣṇa respectively.**BY 29.** Nārāyaṇa will now establish that Kṛṣṇa is identical with Brahma by explaining the meaning of *oṁkāra*. **The four sounds** are the *caturvyūha* consisting of Rāma, etc., which in sum, however, make up a single supreme lord. The reason for that is given: om. Oṁkāra's meaning can be found in its four elements beginning with the letter *a*. These elements indicate the four members of the Caturvyūha, starting with Rāma.

P51, J41: Here Durvāsas is considering Gāndharvī's question, "**By which rituals should Gopāla be worshiped?**" (2.22). By quoting Nārāyaṇa's words that show his identity with Kṛṣṇa, he wishes to increase her special affection for Kṛṣṇa and thus show the special value of his worship. With this goal in mind, he gives instruction in the *praṇava oṁkāra*. This also represents an answer to Gāndharvī's question, "**What is his mantra?**" (2.22) This instruction begins in this verse [**J only**] and ends with the words *viśva-saṁsthita* (2.57). [**P only:**] It has been shown that Kṛṣṇa is the best of the avatāras and that Mathurā is the place where he is manifest. Now it will be explained how he can be identified with Brahman. In order to do so, Nārāyaṇa will explain the meaning of the syllable om. Since the four forms of Rāma, Pradyumna, Aniruddha and Kṛṣṇa are present in the four constituent parts of the oṁkāra, *a, u, m* and the subsequent vibration, [**Both**] they are contained within it just as a tree is contained in the seed. **The four sounds** also refers to the four Vedas, which are in fact one Veda, by which is meant that they have a single purport. This is contained within the great mantra (*mahā-mantra*) of the oṁkāra. The alternative reading *śabdo hy eko bhaved oṁkāra udāhṛtaḥ* is to be interpreted as meaning, "The single syllable oṁkāra is the revelation that contains all the Vedas." This understanding is derived from the fact that the sound and its meaning are identical.[44]

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4 [4]Jīva often quotes this verse from the *Hāyaśīrṣa-pañcarātra: vācyatvaṁ vācakatvaṁ devatā-mantrayor iha | abhedenocyate brahma tattva-vidbhir vicārataḥ ||* "The mantra and its deity are said to be one by those who know the Veda." *Bhakti-sandarbha,* 198.

SM 41: Cites CC Madhya 6.174, Ādi 7.128. *Praṇava* is the *mahā-vākya* out of which all the Vedas are born. All Vedic mantras are preceded and followed by mantra. It is the sound form of the Supreme Lord.

(38)

तस्मादेवञ्च परो रजसेति सोऽहमित्यवज्ञार्यात्मानञ्च
गोपालधोऽहमिति भावयेत् च

tasmād evaṁ paro rajaseti so'ham
ity avadhāryātmānaṁ gopālo'ham iti bhāvayet |

Comment on text. BY has *eva* rather than *evaṁ*. The VV and Gauḍīya Maṭh editions have *tasmād devaḥ*. PJ follow the reading given here, but VV follows that found in VV edition.

(38)

तस्मादेवञ्च परो रजसेति सोऽहम्
ेत्यवज्ञार्यात्मानञ्च गोपालधोऽहमिति भावयेत् च

tasmād evaṁ paro rajaseti so'ham
ity avadhāryātmānaṁ gopālo'ham iti bhāvayet |

Translation:

Therefore, in the consciousness that, "I am the divine lord beyond the mode of passion," one should meditate on the self, [thinking], "I am Gopāla."[50]

Commentaries:

VV 42: In 2.22 above Gāndharvī asked, "**And by remembering which avatāra does one become liberated from the cycle of births and deaths?**" That is being answered here. "**Therefore**" means, "since he is the one identified by *praṇava*." "**That god is beyond the mode of passion,**" i.e., beyond the mode of passion, which is of the nature of work done for the sake of sense enjoyment. One should think or believe with all certainty "That god is I." In other words, he should meditate on the self, thinking, "I am Gopāla." The *sandhi* in *rajaseti* is due to prosodic considerations.[51] The meaning of these words is that Gopāla is the supreme self (*ātma-svarūpa*); he is thus at the very centre of my being (*gopālātmāham*). One should worship him in this consciousness.

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50 This text is quoted by Rämapada Chaööopadhyäya at VS 3.3.45 along with *Räma-täpané* 1.5.18, *sadä rämo'ham asméti*, which similarly advises a type of *ahaàgrahopäsanä*. His conclusion: "Therefore it is understood that this process of identification is another type of worship in the devotional path. It does not mean that the jéva and the Supreme Brahman have the same ultimate identity." (Page 1518). See also below 2.49. The entire section of RTU 1.5.15-19 is close in style and content to this section of GTU.

51 The correct reading would be *rajasa(ḥ) iti.*

BY 30a: In 2.22 above Gāndharvī asked, "**And by remembering which avatāra does one become liberated from the cycle of births and deaths?**" That is being answered here. "**Therefore**" means, "since he is what is named by *praṇava*." By extension, "**the mode of passion**" means beyond all the modes of material nature. Understanding oneself to be beyond the modes, one should think, "I am Gopāla." The *sandhi* in *rajaseti* is due to prosodic considerations.

P52, J42: J only: *Oṁ namo bhagavate vāsudevāya.* **Both:** In view of the preceding statements, Kṛṣṇa is therefore beyond the mode of passion. In accordance with the meaning of the *ajapā gāyatrī*[52] one should understand himself to be Gopāla, but in the following way: "My existence is to his as the rays of the sun are to the sun itself. The satisfaction of the root of existence results in the complete satsifaction of the twigs and branches; in this consciousness, whatever is to be done for oneself should be done as an offering to him."[53] From the *Brahma-sūtra* (4.4.17—*jagad-vyāpāra-varjam*) we learn that absolute identity of the jīva with Brahman is impossible.[54]Now the meaning of the *ajapā mantra* (*asāv ad'om*) is given. *Asau,* or "that" refers to the being beyond the purview of the senses (*parokṣa*), i.e., the supreme cause of everything, God, who in his most perfect form is known as Gopāla. He is the supreme situation beyond the mode of passion, which by extension means all the material nature consisting of three modes, as has been shown throughout the scriptures. This person is that (*adaḥ*) entity, the jīva, the individual consciousness (*pratyak-caitanya*) who is directly encountered in our experience. But how can this divine being be the same as the jīva? In response to this the *ajapā gāyatrī* concludes with *om*;[55] because Gopāla alone is the intended meaning of the *oṁkāra*, it is shown that he is the original root identity. It will be shown in more detail later that the ultimate meaning of *praṇava* is Gopāla. In the verse beginning *rohiṇī-tanayo rāmaḥ* (2.54), it will also be shown that the *avatāra* is also Brahman.

P only: To this it may be added that *oṁkāra* is the only sound as it contains all other sounds within it. As is said in the *Śruti*: *oṁkāra-prabhavā vedāḥ oṁkāra-prabhavāḥ surāḥ*: "The Vedas and the gods come from *oṁkāra*." It is further stated in *Māṇḍukya Upaniṣad* (1-2):

om ity etad akṣaram idaṁ sarvam tasyopavyākhyānaṁ
bhūtaṁ bhavad bhaviṣyad iti sarvam oṁkāra eva

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52 *Ajapā mantra* is so called because it is chanted without any conscious effort. *So'ham* ("He is I") represent the sound of the ingoing and outgoing breaths. This is also known as the *haṁsa mantra.* Explanations of this mantra are found in the *Yoga-cūḍāmaṇi Upaniṣad*, 31ff and 82-3, *Haṁsopaniṣad*, 10-13, Brahmavidyopaniṣad. All of these texts can be found in (ed.) A. Mahadeva Sastri, *The Yoga Upaniṣads* (Madras: Adyar, 1920). Purīdāsa's edition of **J** gives the *ajapā gāyatrī* as *paro rajase'sāv ad om* (the SM edition has only *asāv ad om*). Its origin is in fact in the supplement to the *Bṛhad-āraṇyaka Upaniṣad* 5.14.3,7. There it is sais that the three feet of the *gāyatrī-mantra* represent the three worlds, the triple knowledge of the Vedas, and the three vital breaths. The fourth foot, which is imagined, is exalted above the dust (*rajas*) of the earth and is expressed symbolically as the sun, which is the eye, truth, power and life. This idea is explicitly expressed in the *Tripurā-tāpanī Upaniṣad*, 1.2. Warrier's translation: "On that adorable splendor of the divine creator we meditate; may he our thoughts inspire—who beyond all darkness is. OM." It is also quoted in *Tripād-vibhūti-Mahānārāyaṇopaniṣad* (7.11) and the *Pārāyaṇopaniṣad* (1.1).

53 The obvious quote here, unmentioned in any commentary, is BhP 4.31.15.

54 The basic argument of BS 4.4.17 is that since there is no mention of any liberated person participating in the very beginnings of creation, there is no possibility of absolute equality or identity.

55PJ here state parenthetically that the *sandhi* of *adaḥ* and *om* is a result of prosodical considerations. As with other such unusual sandhis, two sandhi rules have been applied successively. *Adaḥ om* becomes *ada om*, which if sandhi is applied again becomes *adaum* or *adom*.

tac cānyat trikālātītaṁ tad apy oṁkāra eva
sarvaṁ hy etad brahmāyam ātmā brahma so'yam ātmā catuṣpāt

OM. This eternal word is all; what was, what is and what shall be, and what beyond is in eternity. All is OM. Brahman is all and the *ātman* is Brahman. Ātman, the Self, has four states.[56]

In this verse, by saying that Gopāla is beyond the material nature, he is the form of eternal knowledge and blissful rapture. He is one without a second. Brahman is recognized as being conscious in essence. The corollary of this truth is that as the unequalled, unique conscious essence, Gopāla is Brahman. I am also situated in the same way, not different from him. Recognizing this, and coming to know that the material nature and its consequences have no reality in past, present and future, one should think, "I am Gopāla." What this means is that one should think that the self is one with Brahman, which is unequalled, complete, self-revealing, the essence of spiritual bliss.

SM, YM 42: As OM transcends the triple qualities, so one should feel oneself to be beyond subjection to them and realize one's true character as a servant of Gopāla. Purport: He must lift himself to that transcendent plane in such a way that he feels close association with Kṛṣṇa. Love and affection must rule his heart instead of the awe and reverence of *vaidhī mārga*. Literally, *gopālo'ham* means "I am Gopāla," but this meaning contradicts the very principle of bhakti. Refers to BS 4.4.17, CC Madhya 20.108-9 (*jīver svarūp hay, kṛṣṇer nitya dās*), *Bhagavat-sandarbha* 16, *Īśopaniṣad* 16, BhP 10.14.29, *Kaṭha* 1.2.23 and *Śvetāśvatara* 6.23. These last three verses are about understanding through grace. "If we receive that grace, we can understand the actual meaning of the statement 'I am He' or 'I am Gopāla.' **KK 49a:** also translates as "I am Gopāla's."

(39)

स मोक्षमश्नुते च स बत्रह्मत्वमाज्ञिागच्छति च स बत्रह्मविद्भवति च

sa mokṣam aśnute | sa brahmatvam adhigacchati | sa brahmavid bhavati |
Translation:

He enjoys the liberated state. He attains the status of Brahman. He becomes a knower of Brahman.

Commentaries

BY 30b: This section shows the fruits of this particular attitude of worship.

P53a, J43: This next section, starting with "**He enjoys the liberated state**" and ending "**Gopāla is he**" (2.40), relates the fruits of such an act of worship. His first achievement, therefore, is liberation or deliverance from ignorance. He subse-quently "**the status of Brahman**", that is, an identity with Brahman through possession of a form of pure

56 Translation by Juan Mascaro. *The Upanishads.* Aylesbury, Penguin Classics, 1965. Page 85.

consciousness. From there, he goes on to become a knower of Brahman, that is, he attains full experience of Brahman in human form (*narākṛti paraṁ brahma*).[57]

SM 43: Quotes Gītā 18.55 and Bhaktivinoda Ṭhākura's expanded translation of Gītā 18.55. **YM 43**: Explains what it means for a devotee to become Brahman, quoting Madhvācārya, Rāmānuja, Śaṅkara, etc. I think he has looked at the commentaries to the following *Gītā* verse.

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām

The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me (*Gītā* 18.54).

He quotes *Brahma-sūtra* 4.1.12 (*ā-prayānāt tatrāpi hi dṛṣṭam,* "After liberation, the process of devotional service continues on." This text is also in Baladeva's commentary to 18.55. *Ye'nye'ravindākṣa,* etc. (BhP 10.2.32).

(40)

यो गोपान् जथवान् वए आत्मत्वेनास्ृष्टिपर्यन्तामालधाति
स गोपालधो भवति हि च प ताद्यत्सोऽहझ च परझ बत्रह्व
कृ्ष्णात्मको नित्यानन्दएकारूपः सोऽहम् च प तान्नोपालध
ैव परझ सत्यमबाज्ञिताझ सोऽहमित्यात्मानमादाय
मनसाएक्याझ कुर्यात् च आत्मानझ गोपालधोऽहमिति भावयेत् च
सैवाव्यीोऽनन्तो नित्यो गोपालधः चच

yo gopān jīvān vai ātmatvenāsṛṣṭi-paryantam ālāti sa gopālo bhavati hi | oṁ tad yat so'haṁ | paraṁ brahma kṛṣṇātmako nityānandaika-rūpaḥ so'ham | oṁ tad gopāla eva paraṁ satyam abādhitam | so'ham ity ātmānam ādāya manasaikyaṁ kuryāt | ātmānaṁ gopālo'ham iti bhāvayet | sa evāvyakto'nanto nityo gopālaḥ ||

Comments on the text: BY reads *sa* in the place of *yo* and significantly sees it as a continuation of the previous text. KS has no pronoun, which comes to the same thing. BY does not read *ā* before *sṛṣṭi*. Not all readings have *hi* after *bhavati*. *Nityānandaika-svarūpaḥ*. Each text punctuates the text differently. VV has one long sentence, whereas BY has daṇḍas throughout. The *oṁ tat sats* have caused confusion and each text has something different. KK reads *avadhītam* instead of *abādhitam*. KK and KS have *oṁ tat sat* in the place of *oṁ tad yat*. The *Rāma-tāpanī Upaniṣad* has a comparable passage

57
Jīva Gosvāmī often quotes these words, attributing them to the *Bṛhat-sahasra-nāma-stotra* of the Brahmāṇḍa Purāṇa. He quotes them at *Gopāla-campū* 1.1.3, 1.24.60, *KṛṣṇaS* 82, 104. See also GTU 1.8-9 and *Vaiṣṇava-toṣaṇī* to 78.13.

(2.2.15-17) which does have *oṁ tat sat*, followed by *yat*. This may be the correct reading here also.

Translation:

He who from the very beginning of creation takes the living entities, known as the *gopas*, as his very self is verily Gopāla. One should think: The truth is identical with the sacred syllable om, and I am he. I am he who is the Supreme Brahman, the essence of whom is Kṛṣṇa, whose only form is one of eternal bliss. That Gopāla is the unobstructed supreme truth. Thinking "I am he," one should take control of the self and concentrate the mind. One should then meditate on the self, thinking "I am Gopāla." Verily he is the unmanifest, infinite and eternal Gopāla.

Commentaries:

VV 44: Here Nārāyaṇa shows how [the liberated soul?] has the characteristics of Gopāla through the etymological breakdown of the word Gopāla itself. "**From the very beginning of creation** (*a*), **he accepts** (*ālāti*) **the jīvas** (*gopān*) **as identical with himself.**" Once Nārāyaṇa has thus defined the substantial definition of Gopāla, he completes the sentence by saying, "**[he] is Gopāla.**" Having thus outlined a specific meditation on oneself as Gopāla, he turns to the meditation of oneself as Kṛṣṇa. "**That truth which is identical with the sacred syllable om…is the Supreme Brahman.**" One should think, "I am that." Fixed in this consciousness, he should furthermore think, "I am eternal, uniquely joyful and my essence is nothing but Kṛṣṇa." The words "**whose essence is Kṛṣṇa**" should be understood as having its explanation in the remainder of the sentence, "**whose only form is one of eternal bliss,**" for we have already seen how this is the etymological meaning of Kṛṣṇa derived from the verbal root √*kṛṣ*. Thus having commanded the *sādhaka* to think of himself as identical with Brahman, Nārāyaṇa now tells him to think of himself as one with Gopāla, "**That Gopāla is the supreme truth.**" The supreme truth is designated by the two words *oṁ tat*. This is the unimpeded, unobstructed Brahman known as Gopāla. One should know that the self is this Gopāla and identify with him. This is further expanded on when he says, "**He should then meditate on the self, thinking 'I am Gopāla.'**" He goes on to explain that the reason for this is that Gopāla and the self are one in nature, the idea being that one should meditate on him who is "**the unmanifest and infinite.**" The word *ananta* ("**infinite**") is used to dismiss the idea that he includes *māyā*.[58] Nārāyaṇa adds the word "**eternal**" for those who would object that *māyā* also extends infinitely into space. He concludes by repeating the word Gopāla because he wishes to emphasize that this is the ultimate goal of human life.

BY 30c. The word *ālāti* is defined as *ādatte* ("takes") or *svīkaroti* ("accepts"). Om and tat indicate the eternal truth, *sat*. That is the Para-Brahman, with which I am one. Thus should one think of the self. The phrase *om tat sat* indicates or designates the supreme truth as the unrestricted Brahman, who is Gopāla.

J44, P53b-58: Next, Nārāyaṇa says that Gopāla means "**he who accepts**" (*svīkaroti*) the gopas,[59] i.e., those who are entirely dependent on him for their lives, "**as his very self**"

58 *Ativyāpti* means the unwarranted stretching of a principle too far.

59 YM writes "takes care of, most graciously looks after." He then quotes BhP 9.4.63, 68. Both degrees of interpretation (general to all jīvas, specific to the devotees only) seem warranted. This is why I interpret the

(*ātmatvena*), i.e, with unequalled affection as though not different from himself, "**from the beginning of the creation,**" i.e., not simply from the time of creation until the destruction, but throughout all time. Just like the cowherds are always by Kṛṣṇa's side in a spirit of oneness with him, all living beings remain with him. This is show further on in the verse (GTU 2.49):

yathā tvaṁ saha putrais tu yathā rudro gaṇaiḥ saha
śriyābhiyukto'haṁ tathā bhakto mama priyaḥ

Just as you are with your sons, and just as Rudra is with his associates, and just as I am always in the companionship of Lakṣmī, so is my devotee dear to me.

Without this allusion (*lakṣaṇā*) to the cowherds, the alternative interpretation (that this is a reference to the jīvas in general rather than to devotees alone) does not come through. In some texts the reading *sṛṣṭi-paryantam* is found (not being preceded by *ā*). This is broken down as follows: *sṛṣṭi* refers to the time beginning with the creation; *paryanta* refers to the time following the destruction. The compound which joins the two together indicates "pervading all time." Thus Gopāla protects the gopas or jīvas throughout all time.
The question may then arise, "What makes Kṛṣṇa special?" In answer to this, Nārāyaṇa says, "He **is verily Gopāla.**" He, that is Kṛṣṇa, and the emphatic particle *hi* indicates that Śrī Kṛṣṇa alone is Gopāla. Kṛṣṇa told Devakī:

adṛṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam
ahaṁ suto vām abhavaṁ pṛśnigarbha iti smṛtaḥ

Seeing no one else in the world equal in character, generosity and virtue, I became your son and was known as Pṛśnigarbha (10.3.41).

Then who are you? Nārāyaṇa answers, *om tat*. That which is intended by the syllable om, i.e., the Param Brahma, I am he.
Then, is this which you call the Para-Brahman something different from the Supreme Brahman in human form, Śrī Kṛṣṇa? Nārāyaṇa answers, Certainly not. Kṛṣṇa, who is identified by the term Para-Brahman is in absolutely no way different from that Brahman, and I am he. Therefore, in other words, I am the sole form of eternal bliss. He concludes, *om tat*. Therefore, om is that, and I am also that same Para-Brahman.
Now he says that this same Gopāla is the "**unobstructed supreme truth.**" Even so, it is only because he is my source that I am identified with him.
In the next section beginning, *so'ham* "**Thinking, 'I am he.'**" Even though the unique position of Gopāla Kṛṣṇa has been demonstrated, even another person can think of the self as Gopāla and "**take control of the self and concentrate the mind.**" The idea is that one should worship him from a sense of identity (*aikyam*).

"**One should then meditate on the self, thinking** "**I am Gopāla.**" It is to be understood that one should think that he is a fragmentary portion and as thus is qualitatively identical with the Lord.

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sentence *lakṣaṇāṁ vinā para-matam api nābhāsate* in the way I did, i.e., "Without this allusion, etc." NG reads *lakṣaṇaṁ* rather than *lakṣaṇāṁ and* understands *para-matam* as *śreṣṭha-matam*. He thus understands this sentence as introducing the subsequent discussion: "Without understanding his characteristics, a superior understanding is not attained."

In the next section beginning "**Verily, he is...**" Nārāyaṇa is trying to show that Gopāla is superior to himself. The word "**unmanifest**" (*avyakta*) indicates that he is not revealed by any other, but is self-manifesting, whole in himself (*svayaṁ siddhaḥ*).

P (58) only: [In an interpretation of an alternative reading of the text as *so'ham ātmanādāya manasaikyaṁ kuryāt*.] It was said, One should think of oneself as identical with the Self in the form of Gopāla. By this oneness of form is meant that one is of the same quality (*eka-rasatvam*). One should be certain of the truth of this statement on the basis of the proofs. That very Gopāla is manifest [reading *vyaktaḥ* rather than *avyaktaḥ*], that is he is manifest to certain of his worshipers. It is not possible for him to be apparent to anyone who is not absorbed in the nectar of pure devotional love (*śuddha-prema-rasa-magnasyānya-dṛṣṭy-amsambhavāt*). Being thus "**unmanifest**," Gopāla is also "**eternal**," for he is possessed of a form of unadulterated spirituality or consciousness and felicity; he is thus Brahman in essence (*akhaṇḍa-caitanyānanda-svarūpaḥ brahma-svarūpatvāt*). But he is also "**infinite**," as he is not diminished by material qualities. Though he appears as the lord of the Yadu clan, he is not less than him in the delightful character of his joy, power, beauty and sweetness. Thus he is Gopāla.

YM 44:

āhaṁ bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ

The Supreme Personality of Godhead said to the brāhmaṇa: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

KK 51-53: "lovingly protects (*ālāti*) the living beings"

(41)

मथुरायाञ्च स्थितिबर्त्रह्वन् सार्वदा मे भविष्यति च
शाङ्खचक्रागदापद्मवनमालाधावृतास्तु वए चच

mathurāyāṁ sthitir brahman sarvadā me bhaviṣyati | śaṅkha-cakra-gadā-padma-vanamālāvṛtas tu vai ||

Translation:

O Brahmā, I will remain forever in Mathurā, surrounded by my symbols, the conch, discus, club, lotus and a flower garland.

Commentaries:

VV 45: In anticipation of the question, "What is the refuge of the incarnation?" Nārāyaṇa says this to Brahmā. **BY 31**. The place where Gopāla lives, the Gopāla-purī, is Mathurā.

J 45, P 59: J only: Having thus shown that Gopāla is the highest deity, the lotus- naveled Nārāyaṇa here shows his own acceptance of Gopāla's superiority (*tad-anugatim*). He will remain ever in the future in the region of Mathurā as one of the āvaraṇas, as was stated in the *Pūrva-tāpanī* (18) in connexion with the description of the yantra. **P only.** He is there in his four-armed Vāsudeva form, equipped with his weapons.

(42)

विष्टल्रुपाञ्च परञ्च ज्योतिःस्वल्रुपाञ्च ल्रुपवर्जिताञ्च च
ह्रदा माञ्च स्माञ्चस्मरन् ब्रत्रह्मन् तत्पदञ्च याति निश्चितम् च्यच

viśva-rūpaṁ paraṁ jyotiḥ-svarūpaṁ rūpa-varjitaṁ |
hṛdā māṁ saṁsmaran brahman tat-padaṁ yāti niścitam ||

Comment on the text: The second line is not found in BY.

Translation:

O Brahmā, by remembering me with a devoted heart as the universal form, the supreme form of effulgence, who is devoid of form, you will certainly attain that supreme abode.

Commentaries:

BY 32a. None.

P 60, J 46: Here Nārāyaṇa describes worship of himself. The universal form refers to the one within whom the entire universe is contained. Some readings have *cit-svarūpam*, in which case it means "who possesses a spiritual form as his identity." His form is extraordinary because it is of supreme light. Formless means a form devoid of any material qualities.

SM, YM 46. Follows PJ, attributing to Viśvanātha: *viśvarūpam* as "one who shelters all beings within himself." *paraṁ jyotiḥ-svarūpam* "Paramount dazzling effulgent being." BhP 10.87.35, Gītā 18.58. **KK 55**: *Viśva-rūpa*, "he in whom are all forms."

(43)

मथुरामण्डलेध यास्तु जाम्बुद्रुथपे स्थितोऽपि वा च
योऽर्चयेत्प्रतिमाञ्च माञ्च च स मे प्रियतरो भुवि च्यच

mathurā-maṇḍale yas tu jambu-dvīpe sthito'pi vā |
yo'rcayet pratimāṁ māṁ ca sa me priyataro bhuvi ||

Translation:

Or simply by residing in the region of Mathurā in India (Jambudvīpa)[60] and worshiping my deity form, one becomes most dear to me.

Commentaries:

VV 47: The Sanskrit in this verse seems to be making a distinction between the deity form and Kṛṣṇa himself by saying *pratimāṁ māṁ ca,* but what is meant is the deity form made of stone or other elements and the Lord as conceived in meditation. This is the process of perfect worship by which one becomes most dear to the Lord on this earth.

P61, J47: In the course of describing his worship, Nārāyaṇa explains that worship of the mūrti is supreme. Even an ordinary person living in Jambudvīpa becomes dear by worshiping the mūrti, what to speak of someone living in Mathurā. The Sanskrit in this verse seems to be making a distinction between the deity form and Kṛṣṇa himself by saying *pratimāṁ māṁ ca,* but what is meant is Kṛṣṇa in his deity form.

SM, YM 47: How should Kṛṣṇa be worshipped? SB 11.27.9, 10.87.20 (the exact relevance of which escapes me).

(44)

तस्यामधिष्ठितः कृष्णरूपी पूज्यस्त्वया सदा च
चतुर्धा चास्याधिकारभेदत्वेन यजन्ति माम् च

tasyām adhiṣṭhitaḥ kṛṣṇa-rūpī pūjyas tvayā sadā |
caturdhā cāsyādhikāra-bhedatvena yajanti mām ||

Comments on text: BY has *cāsyāvatārā.*

Translation:

The deity form of Kṛṣṇa situated in Mathurā is to be always worshiped by you. People worship me in four ways according to their qualifications.

Commentaries:

VV 48: Nārāyaṇa is saying, "O Brahmā, I am always situated in Mathurā in the form of Kṛṣṇa. This form is to be worshiped by you." The reference to the worship of the Catur-vyūha indicates the existence of different schools (*sampradāyas*)[61] of thought . The status

60 KK translates as "the earth." Macdonnell: "Name of the central terrestrial island comprising India, so called because overlooked by a gigantic Jambu tree growing on the summit of Mount Meru." Some dictionaries equate it with Asia. The descriptions given in the Bhägavata seem to identify Jambudvépa with Asia (Cf. BhP 5.2.21). See also BhP 5.16.

61 It is tempting to see this as a reference to the four *sampradāyas*, but I am reluctant to make that connection as I

of the four forms differs according to their worshipableness, thus I am worshiped in these four distinct ways. **BY 33.** No comment.

P62-63, J.48. Continuing to respond to Gāndharvī's question about the nature of Gopāla's worship, Durvāsas stresses Kṛṣṇa's pūjā as being above all others. He is saying to the gopīs: "For those like you who are the most qualified (*paramādhikārinā*), Kṛṣṇa's form in Mathurā is the most worshipable, not the other Viṣṇu forms which are also present there, such as Padmanābha." Some people also worship Kṛṣṇa as one of the members of the Catur-vyūha. For them, it is said here that there are different levels of qualification according to which people choose the object of their worship. In this verse, when Nārāyaṇa says *māṁ*, he means himself in the form of Kṛṣṇa.

SM 48: CC Madhya 20.189, 192-3 about the Catur-vyūha. **YM 48.** "The most fortunate will worship Kṛṣṇa, while the general public will worship the Catur-vyūha." **KK 57-58:** Baladeva quotes *Gītā* 7.16 about four kinds of *adhikāra*.

(45)

युगानुवर्तिनो लधोका॥ यजन्तथह सुमेज्ञासः च
गोपालञ्चध सानुजञ्च रामरूक्मिण्या सह तात्परम् च्च

yugānuvartino lokā yajantīha sumedhasaḥ |
gopālaṁ sānujaṁ rāma-rukmiṇyā saha tat-param ||

Comments on text: BY has *gopālaṁ sānujaṁ kṛṣṇaṁ*. KK has *rāmaṁ*.

Translation:In this world, the most intelligent people following the principles of religion for the age will worship Gopāla and those born after him, accompanied by Rāma and Rukmiṇī for whom he has great affection.

Commentaries:

18256.VV 49: "In this world" (*iha*) is a reference to Jambudvépa as mentioned in the previous verses. The words following Gopäla are a reference to the Catur-vyüha. The word *anuja* normally means "younger brother," but here it should be taken in the sense of "one born after" and a reference to Pradyumna and Aniruddha. Gopäla is further described as being accompanied by Räma and Rukmiëé. In this way the four members of the Catur-vyüha (Gopäla, Saìkarñaëa, Pradyumna and Aniruddha) have all been mentioned along with the Çakti, Rukmiëé. The word *tat-param* is another adjective describing Gopäla and indicates his great affection for Räma and the others. It could also be taken as an adverb meaning "with single-minded devotion" and modifying the verb **"worship." BY 34.** Nothing.

P64, J49: The word *anuja* means one who is born after [not necessarily younger brother], and therefore this is a reference to Pradyumna and Aniruddha who are to be worshiped with Gopäla. Gopäla is further described as being accompanied by Räma and Rukmiëé. In this case a dual compound is being optionally treated as a singular according to an accepted rule

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believe Viśveśvara precedes the concept.

of grammar (*dvandvä vibhäñayaikavad bhavati*). Then you should worship the deity according to the appropriate rules. That is where the supreme goal of life is achieved (*parama-puruñärtha*).

SM 49: CC Madhya 20.186. (Likely better discussed in a comprehensive account of the Cāturvyūha in the previous verse.) **YM 49:** Translates: ... worship Gopāla, Balarāma, Pradyumna, Aniruddha and Rukmiṇī.

(46)

गोपालधोऽहमजो नित्यः प्रद्युम्नोऽहञ्च सनातनः च
रामोऽहमनिरूद्धोऽहमात्मानमर्चयेद्बुज्ञाः चच

gopālo'ham ajo nityaḥ pradyumno'haṁ sanātanaḥ |
rāmo'ham aniruddho'ham ātmānam arcayed budhaḥ ||

Translation:

I am Gopāla, unborn and eternal. I am the everlasting Pradyumna. I am Rāma and I am Aniruddha. The wise man thus worships the Ātmā.

Commentaries:

VV 50: The object of this verse is to show that all these four forms are identical to Viṣṇu and should not be considered as deities separate from him. "**The wise man**" thus worships the Ātmā, that is myself, Viṣṇu, in these four different forms. **BY 35:** No comment.

P65, J50: Once again, Nārāyaṇa advises worship in identity (*abhedopāsanam*). The word ātmā here refers to the paramātmā.[62] **P only.** "I am Gopāla, whose body is composed of pure loving ecstasy (*śuddha-prema-rasa-maya-gopāla-rūpo'ham*)." Subsequent to this declaration, Nārāyaṇa indicates further distinctions, "**I am Rāma,**" etc. Since each of the subsequent forms possesses lesser qualities, the inference is that they are only partial manifestations of Gopāla Kṛṣṇa. One should in the same way think of the ātmā as having these various forms according to one's thought (*bhāvanā-bhedair bahu-prakāraiḥ*). "**The wise person**" is one who is fixed in the mood that he personally prefers (*svasyeṣṭa-bhāvanā-sudṛḍhaḥ*).

SM 50: "I am Gopāla, in whom the Catur-vyūha is contained." CC Ādi 2.29. BhP 10.14.14. **YM 50:** The wise, knowing my divine characteristics, worship me in the Cāturvyūha tattva.

nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣīnārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt

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62 Rather unexpectedly, PJ here are refering to an interpretation of the verse in which ātmā is interpreted as the self. Thus, "One should worship the self by thinking 'I am the eternal, unborn Gopāla, etc.'" This ambiguity can be found in the original text through the persistent use of the word ātmā which throughout the Upaniṣads is used both for the individual soul and the paramātmā.

Are you not Nārāyaṇa, the soul of all embodied creatures, the Lord of lords, and the witness of all creation? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of Māyā (BhP 10.14.14).

KK 60: "He who is intelligent worships me."

(47)

मयोक्तेन स्वधर्मेण निष्कामेण विभागशः च
तैरयञ्च पूजनीयो वै भद्रकृष्णनिवासिभिः च

mayoktena sva-dharmeṇa niṣkāmeṇa vibhāgaśaḥ |
tair ayaṁ pūjanīyo vai bhadra-kṛṣṇa-nivāsibhiḥ ||

Translation:

Those living in the forests of Bhadravana and Kṛṣṇavana should worship this form of the Lord without material desire by their personal religious principles which I myself have enunciated in their various divisions.

Commentaries:

VV 51: "**I myself**" in the form of Manu and other authors of the Dharma-śāstras "**have enunciated the religious principles**" according to the divisions of varṇa and āśrama. This fourfold form of Kṛṣṇa should be worshiped by the residentss of Bhadravana and Kṛṣṇavana. **BY 36:** Bhadra and Kṛṣṇavana were previously named as the two principal divisions of Mathurā.

J51, P66: The residents of the abovementioned two forests in Mathurā should worship me according to the religious principles which I, Kṛṣṇa, instructed in books such as the *Bṛhad-gautamīya-tantra.* The religious principles in question are those acts of worship by which I am attained and which are characterized by desirelessness

SM 51: Quotes 10.87.40 (Prayers by Śrutis) about being beyond the Vedas. **KK 61:** Translation of *svadharma*: "following the regulations of bhakti I myself have spoken."

(48)

तद्धर्मगतिहेतवो ये तस्याञ्च मयि परायणाः च
कालिन्दजा गतक्लेशा ये वै तेषाञ्च तस्यामवस्थितिः च

tad-dharma-gati-hīnā ye tasyāṁ mayi parāyaṇāḥ |
kalinā grasitā ye vai teṣāṁ tasyām avasthitiḥ ||

Translation:

Even those who are without any direction in these religious principles and who are swallowed up by the argumentative character of this age, still may take up residence there in Mathurā if they are devoted to me.

Commentaries:

VV 52: Nārāyaṇa's purpose in this verse is to show that his devotees alone, even if **without any direction in these religious principles,** can reside in his abode, but not the non-devotees. Such lack of direction, i.e., not following the principles of varṇāśrama-dharma, is a result of being **swallowed up by the argumentative character of this age**. Even such people become devoted to me when living in Mathurā; otherwise stated, it means that only such devoted people are able to remain in Mathurā and not others.

BY 37: Residence in my dhāma is appropriate for those who do not perform the duties of their āśrama, if they are my devotees. This is not the case for those who are not devotees. **P67-68, J52**: Here the glories of Mathurā are expanded on. Whether someone has not been able to take shelter in the religious principles of *bhagavad-dharma*, or has dedicated himself to their performance, or even if one is swallowed up by Kali, i.e., is extremely irreligious in behavior, all without exception have the right to live in Mathurā. Residence there is not limited to pious souls alone as in the case of other holy places. In the Ādivarāha Purāṇa, it is stated: *yeṣāṁ kvāpi gatir nāsti teṣāṁ madhupurī gatiḥ* -- "Those who have no other refuge can find shelter in Mathurā."[63]

SM 52: A devotee who does not follow the *varṇāśrama-dharma* can still live in Mathurā, whereas one bereft of devotion who follows these religious principles does not have the same privilege. No matter how irreligious, if one lives in Mathurā and surrenders to Kṛṣṇa, he will be able to remain there, i.e., he will have genuine residence there. No other religious principles can bestow this same result. BhP 1.5.17, CC Madhya 22.26, BhP 11.5.2-3. **YM 52:** Stresses the importance of associating with devotees.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ
ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his

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63 Prabodhānanda Sarasvatī is even more emphatic (*Vṛndāvana-mahimāmṛta* 17.47) in warning one not to be misled into thinking poorly of a resident of Vraja who is apparently irreligious and immoral:

parasva-steyaika-vyasanam api nityaṁ paravadhū-
prasaktaṁ viśveṣām ahaha bahudhā hiṁsakam api |
durācāraṁ lobhādy-upahatam api bhrātar aruṇaṁ
divāndhas taṁ vṛndāvana-gata-janaṁ nāvagaṇayeḥ ||

One may also consult 17.83-4 and many other verses in the same spirit in that book.

being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything (BhP 1.5.17).

mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak
ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ
The brāhmaṇas and other castes were born with their qualities, as were the āśramas, from the face, arms, thighs and feet of the Puruṣa. Amongst them, those who do not worship the Supreme Lord, who is the Puruṣa and the source of the ātmā, and so disregard him, fall from their position and tumble into iniquity (BhP 11.5.3).

(49)

यथा त्वञ्च सह पुत्रएस्तु यथा रूदत्रो गणएः सह च
यथा श्रियाभियुीोऽहञ्च तथा भीो मम प्रियः चच

yathā tvaṁ saha putrais tu yathā rudro gaṇaiḥ saha |
yathā śriyābhiyukto'haṁ tathā bhakto mama priyaḥ ||

Translation:

My devotee is dear to me just as you are to your sons, and just as Rudra is to his associates, and just as I am to Lakṣmī, in her companionship.[64]

Commentaries:

VV 53: Here the cause is given [for the devotees' right to reside in Mathurā]. (YM) "As you feel delighted in the presence of your sons like Sanaka, etc., as Rudra feels happy when he is accompanied by his parṣads and as I feel most blissful when I remain with Lakṣmī, so also my devotees are dear to me." Thus they have the right to live in the land of Mathurā.

J53, P69: This verse describes the unique characteristics of the devotees; it also shows their destination.

SM 53: Your sons always remain with you, so it is understood that they are dear to you. The same is said for Rudra and his associates and Lakṣmī and Nārāyaṇa. In the same way, the devotee is dear to Kṛṣṇa and thus remains with him. Quotes: BhP 9.4.64, 9.4.68, 11.14.15, Cbh Antya 4 (reference to aforementioned BhP verse) and CC Ādi 6.98.

sādhavo hṛdayaṁ mahyaṁ sādhūnāṁ hṛdayaṁ tv aham

64 KK's translation is not justifiable; YM's is, but reproduces the illogic inherent in the Sanskrit. YM's translation closely follows VV. KK: "Anyone who becomes my sincere devotee becomes very dear to me: as dear as you and your sons are, as dear as Çiva and his associates, as dear as the goddess of Lakñmé." This verse is also cited in Baladeva's commentary to VS 3.3.46 as a continuation of the explanation that instruction in the non-difference of jéva and Brahman does not mean that the worshiper and the worshiped are identical. This verse of the GTU indicates as much by saying that the devotee is dear to the Lord. If the devotee was in all respects identical with the Lord, such a statement would not be possible." He then quotes BhP 9.4.49. See also footnote at GTU 2.38.

mad-anyat te na jānanti nāhaṁ tebhyo manāg api

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them (BhP 9.4.68).

(50)

स होवाचाब्जयोनिः च चतुर्भिर्देवएः काथमेकाो देवः स्याात् च ौकामक्षारञ्च
याद्विश्रुतमनेकाक्षारञ्च काथञ्च भूताम् च

sa hovācābjayoniḥ | caturbhir devaiḥ katham eko devaḥ syād ekam akṣaraṁ yad viśrutam anekākṣaraṁ kathaṁ bhūtam |

Translation:

Then the lotus-born asked, "How can four deities make a single god. And how does the single syllable OM, which has been explained as being unique in the Śrutis, become four-fold?"

Commentaries:

VV 54a: Brahmā is here pointing out that it is a contradiction to say that these **four deities** Gopāla, Rāma, etc., **are a single god.** And since it is well known that the praṇava OM is a single syllable, how can it be equivalent to the multiple syllables contained in the names of Gopāla, Rāma, Pradyumna and Aniruddha?

P70; J54: Brahmā was having doubts about the fourfold manifestation of Śrī Kṛṣṇa, so he asked the questions in this section which will be answered in the following four texts up to 2.53. The first question is, "How can the four deities known as Rāma, etc., all be the one Śrī Kṛṣṇa? Please explain to me the cause of this." Furthermore, he considered: "The oṁkāra consists of a single syllable, so that which is designates must also be a single entity and not four. Indeed the scripture says that the single syllable OM is identical with the Supreme Brahman (*ekākṣaraṁ paraṁ brahma*, Manu 2.83). Let Nārāyaṇa explain the four-fold division in the *praṇava."* Aloud, he asked, "**How does the single syllable om, which has been explained as being unique in the Śrutis, become four-fold?** And how does this take place?"

(51)

स होवाच ताञ्च ह वए च पूर्वं हि ौकामेवाद्वितथयाञ्च बत्रह्वासथत् च तास्मादव्यीामेवाक्षारम्
च तास्मादक्षरान्महतातवम् च महतो वए हञ्चकाारः च
तास्माद् ौवाहञ्चकाारात्पञ्चतान्मात्राणि च तेभ्यो भूतानि च ताएरावृतमक्षारञ्च भवति च

sa hovāca taṁ ha vai pūrvaṁ hi ekam evādvitīyaṁ brahmāsīt | tasmād avyaktam evākṣaram | tasmād akṣarāt mahat-tattvam | mahato vai haṁkāraḥ | tasmād evāhaṁkārāt pañca-tanmātrāṇi | tebhyo bhūtāni | tair āvṛtam akṣaraṁ bhavati |

Comment on text: PJ appear to read *tasmād avyaktam evaikākṣaram*

Translation:

Nārāyaṇa answered him, "Originally there was only one truth without a second. That was Brahman. From that Brahman came the unmanifest and indestructible syllable OM. From that indestructible sound vibration came the Mahat-tattva. From the Mahat came the ego. From the ego, the five tanmātras or sense objects; from them, the elements. The imperishable sound OM is covered by the elements.

Commentaries:

VV 54b: Nārāyaṇa replies by describing how he is the root cause of the entire universe in order to address Brahmā's question about how a single entity can become many. Thus he says, "**Originally there was only one truth without a second.**"[65] "**Originally**" means before the creation of the universe, "**one**" indicates that Brahman was one of a kind, there was nothing like him (thus he is free of s*ajātīya-bheda*), the word **only** indicates that he knew no internal differences as of mind and body, etc. (*svagata-bheda*). "**Without a second**" indicates that nothing existed which was different from him (*vijātīya-bheda*). "**From that Brahman came the unmanifest;" the unmanifest** (*avyakta*) is the power to become the cause of all effects. That which is unmanifest is the imperishable Brahman or the syllable OM because it is the form given to his unmanifest potencies.[66] "**From that indestructible sound vibration came the Mahat-tattva. From the Mahat came the ego.**"[67] The form *haṁkāra* for *ahaṁkāra* is a result of prosodical considerations. "**From the ego, the five tanmātras or sense objects** which are the corresponding subtle aspects of the elements; **from them, the elements.**" "**The imperishable sound OM is covered by the elements.**" The word "**covered**" means that the mahat and other effects cover or pervade the imperishable, just as the forms of a pot, etc., cover the causal element, clay.

BY 39-41: Due to ignorance of self the unmanifest and indestructible come out of that Brahman. From the *tanmātras*, come the elements in their undifferentiated aspect (*pañcīkṛtabhūtāni*). By them, the indestructible (*akṣara*) is covered, like a piece of clay is covered by [the forms it takes in its transformed state as] a pot or plate.

P71-73; J55: Nārāyaṇa's instruction here has the purpose of showing that by the Lord's inconceivable potencies all kinds of plurality are possible in a single thing. He considers as follows: "Brahmā has asked about a plurality of forms emanating from the single

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65 This is a quote of the famous phrase from the Chāndogya Upaniṣad 6.2.1: *sad eva saumyedam agre āsīd ekam evādvitīyam*. The discussion which follows is the classical analysis of the statment. See *Vedānta-sūtra* 1.4.14, 2.1.8, 2.1.15, 2.1.17, 2.1.36, 2.3.6. Brahman is said to be free of the three kinds of distinctions: *svajātīya, vijātīya* and *svagata*.

66 SM quotes Gītā (8.13) *om ity ekākṣaraṁ brahma* to support the identification of the word *akṣara* with *praṇava*. This identification is left somewhat ambiguous in the original text and must be inferred. The word *akṣara* means "indestructible." Since letters are the basic units of language they also have been given this name. Monier-Williams also gives OM as a dictionary definition of *akṣara*, citing Manu 2.83. Note the repetition, *akṣaro'ham oṁkāro'ham*, etc., in 2.52 below.

67 In the *Sāṅkhya-kārikā,* it is stated: *sāttvika ekādaśakaḥ pravartate vaikṛtād ahaṅkārāt—bhūtādes tan-mātraṁ tāmasa-taijasādy-ubhayam*. See CC Madhya 20.276.

imperishable. Such a plurality is reasonable because of Brahman's identity with every single indestructible causal agent (*anaśvara-sarva-kāraṇa-vastu-gatatvena*) and because of the special characteristics of the syllable OM. It is in fact not even necessary to consider the example of the four *vyūhas* which are after all not that different from one another (*anati-vilakṣaṇānām*); let us rather consider the universe, which is completely different from its original source (*ativilakṣaṇasya jagato'pi*) and yet also derives its existence from him just as the Catur-vyūha do." With this in mind, Nārāyaṇa says, "**Originally**", i.e., "before the creation." The particle *hi* is used for emphasis (*prasiddhau*). "**Originally there was only Brahman.**" **J only.**Though the internal potency (*svarūpa-śakti*) was fully manifest at that time, still because of their qualitative identity (*sa-lakṣaṇatvāt*), Nārāyaṇa does not differentiate it and thus says that there was only one Brahman. [**P's version**: "also accompanied by his *svarūpa-śakti*."] **Both:** Therefore, Brahman is the unmanifest conjunction of all the causal energies of the universes. In that way, the material elements beginning from the ether became manifest. [**P's version**: The spiritual elements beginning from ether remained unmanifest.] "**From that came the single syllable**" (*akṣaram*). [**J only**: As stated in the *Paiṅgala Upaniṣad* (1.1) *ekam evādvitīyam brahma* -- "Brahman is the only One without a second." This indicates that the single syllable, his form alone, is Brahman along with his potencies.] **Both:** This syllable was not different from him because the power cannot be differentiated from the powerful (*śakti-śaktimator abhinna-vastutvāt*).[68]Then from the syllable that is identical with the unmanifest came the *mahat-tattva*. The letter *a* has been dropped from the word *ahaṁkāra* in the phrase *mahato vai haṁkāraḥ* out of prosodical considerations. The section of the text beginning *tasmād eva* is straightforward. "**Covered by them**" means that these elements lead to the jīva's indifference to the divine or *bahirmukhatā*. This is stated in the Kaṭha Upaniṣad (2.1.1):

parāñci khāni vyatṛṇat svayambhūs
tasmāt paśyati nāntarātman
kaścid dhīraḥ pratyagātmānam aikṣad
āvṛta-cakṣur amṛtatvam icchan

The Creator made the senses outward-going: they go to the world of matter outside, not to the Spirit within. But a certain sage who sought immortality looked within himself and found there his own Soul. (Trad. Juan Mascaro)

P. only: **Covered** means externally hidden, as [clay by the form of] a pot or a plate.

SM, YM 54b. The Lord makes the impossible possible.

(52)

*A+arae_hMaae&k-arae_hMaJarae_Marae_>aYaae_Ma*Taae*
b]øa>aYa& ih vE Sa Mau¢-ae_hMaiSMa) A+arae_hMaiSMa)

akṣaro'ham oṁkāro'ham ajaro'maro'bhayo'mṛto
brahmābhayaṁ hi vai sa mukto'ham asmi | akṣaro'ham asmi |

Comment on text: KS does not have the last *akṣaro'ham asmi*, but the commentary indicates that it should be there.

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68 SM says that this text comes from *Vedānta-sūtra*, but I have yet to find its source. Jīva does not attribute it to VS.

Translation:

I am imperishable; I am oṁkāra which never grows old, nor dies, nor knows fear and is immortal. I am verily the fearless Brahman. Therefore, I am liberated. I am indestructible."

Commentaries:

VV 54c: "I am Viṣṇu who is in essence the changeless (*avyākṛta*)[69] and imperishable syllable; I am also the syllable OM." Now in order to establish the identity of the syllable OM with Brahman, Nārāyaṇa goes on to apply the attributes of Brahman to OM: "**which never grows old,**" etc. The Lord is completely free from old age and death. His fearlessness is due to being free from the reactions of activities based in ignorance and desire. The word *amṛta* ("**immortal**") refers to the blissful character of the supreme. All these attributes apply to oṁkāra since it is the sign (*pratīka*) of Brahman which has such characteristics. Now Nārāyaṇa goes on to further describe the attributes of the imperishable by saying, "**Brahman**." The word *akṣara* ("imperishable, syllable") means *avyākṛta* (fundamental, unchangeable). Fearlessness is the result of being the form of all of Brahman and its energies. Now he returns to directly describing the attributes of Brahman by saying, "**I am liberated,**" i.e., I am completely free from any touch of ignorance. "**I am indestructible,**" i.e., I will never know destruction. Thus oṁkāra is identical with Brahman since it is its sign (*pratīka*). Thus, the intended meaning of the passage is that the syllable OM is identical with the indestructible Brahman due to being its energy (*tac-chakti-rūpatvāt*).

P73,J56: Śrī Padmanābha clarifies that he is *akṣara* either through his previously stated imperishableness or through his identification with the syllable OM. The syllable OM also has both meanings of the word *akṣara*. In order to show this, Nārāyaṇa says, "**I am imperishable; I am oṁkāra.**" Then he goes on to show how omkāra has the same characteristics: "**which never grows old, etc.**" The word *hi* indicates "because Brahman is identical with OM." That Brahman which is fearless is verily the syllable OM. Nārāyaṇa concludes the passage by saying that these attributes are his also: "**I am free**" and "**I am indestructible.**"

(53)

सत्तामात्रञ्च विष्टरूपञ्च प्रकाशञ्च व्यापकञ्च। तथा च
ैकमेवाद्वयञ्च ब्रह्म मायया तु चतुष्टयम् च्च

sattā-mātraṁ viśva-rūpaṁ prakāśaṁ vyāpakaṁ tathā
ekam evādvayaṁ brahma māyayā tu catuṣṭayam ||

Commentary on text: VV, SM and YM treat this verse as a part of the preceding prose passage (their text 54) and join the two strophes with *sandhi*. They (and KK) also read

69*Avyākṛta* is defined as "an elementary substance from which all things were created, considered as one with the substance of Brahman." See also BhP 3.32.9.

evādvitīyaṁ which would disrupt the metre. BY reads *cit-svarūpaṁ* in the place of *viśva-rūpam*.

Translation:

Brahman is pure existence, the form of the universe, light and all-pervasive. It is one without a second, but through Māyā becomes fourfold.

Commentaries:

VV 54d: This verse is spoken by Nārāyaṇa in response to the anticipated question, "If Brahman has this unique and indivisible character, then how can it become four?" The meaning of the verse is clear. **BY 41:** No comment.

P74, J57: Having given the example of the difference in the form of the universe, Nārāyaṇa now returns to the subject to which the example applies, the Catur-vyūha.[70] In so doing, he shows in this verse and the next [by which he means the next two] how the oṁkāra contains within itself a four-fold division. The word *sattā* means "**existence**", in this case characterized as eternal, conscious and full of bliss (*saccidānanda-lakṣanam*). Its consciousness is further defined as the antithesis of unconscious matter (*jaḍa-pratiyogitvam*); while bliss is further defined as the opposite of distress (*duḥkha-pratiyogitvam*). *Sattā-mātram* ("**pure existence**") thus means that the nature of Brahman is limited to a substance which is antithetical to all unconsciousness and misery. Through this being (**J.** "by his energies"), however, he is "**the form of the universe**" (*viśva-rūpam*). The word *viśva* can also mean "unlimited"; the word form (*rūpam*) can be extrapolated to include not only form, but attributes, pastimes and powers. Next, he is described as *prakāśa*, or like "**light**," through which he reveals his own attributes and those of others. As a result, he is "**all-pervading.**" The singular Brahman who is characterized in this way as well as in the way previously described appears in four different forms out of compassion (*māyā*) for his worshipers. **J only:** M*āyā* is defined in the *Viśva-prakāśa* lexicon as "pride" or "mercy": *māyā dambhe kṛpāyāṁ ca.* Thus, though the truth of Brahman is unique and unduplicated, he mercifully takes on designations (*māyopādhitvena*)[71] including the form of oṁkāra, which is a name of the *puruṣa* incarnation that I (Nārāyaṇa) am (*mal-lakṣaṇa-puruṣa-nāmākṣara-rūpatvaṁ*). This is the full form of *bhagavān* who freely takes on different aspects according to the particular worship of his devotees.

SM 54d: SM identifies the *puruṣa* spoken of at the end of PJ as being Kṛṣṇa. He quotes the following *Bhāgavata* verse (3.1.34), drawing specific attention to the commentaries by Viśvanātha and Bhaktisiddhānta Sarasvatī:

api svid āste bhagavān sukhaṁ vo
yaḥ sātvatāṁ kāma-dugho 'niruddhaḥ
yam āmananti sma hi śabda-yoniṁ
mano-mayaṁ sattva-turīya-tattvam

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70 See the PJ commentary to text 54 above.

71 SM suggests "by the power of his energies." The use of a term like *māyopādhi* is certainly strange in the context, especially from the pen of a Vaiṣṇava commentator. It would indicate that the designation of *puruṣa* is illusory. Another possible explanation is to see *māyā* as meaning "mercy."

May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the revelation, the creator of the mind and the fourth plenary expansion of Viṣṇu.

Viśvanātha quotes *Bṛhad-āraṇyaka Upaniṣad* 2.4.10: *evaṁ vā are asya mahato bhūtasya niḥśvasitam etad yad ṛg-vedaḥ,* explaining that *śabda-yoniṁ* means the source of the *Ṛg-veda. Sattva-turīya-tattvam*: *sattva* means the *śuddha-sattva* or Catur-vyūha. Viśvanātha also quotes Mārkaṇḍeya's answers to Vajra from the *Viṣṇu-dharmottara-purāṇa* confirming that Aniruddha is a part of the Catur-vyūha.[72] Viśvanātha also quotes the following verses spoken by Brahmā from the *Bhīṣma-parva* of the *Mahābhārata* (6.61.65-7)[73]:

sṛṣṭvā saṁkarṣaṇaṁ devaṁ svayam ātmānam ātmanākṛṣṇa tvam ātmanāsrākṣīḥ
pradyumnaṁ cātma-saṁbhavam
pradyumnāc cāniruddhaṁ tvaṁ yaṁ vidur viṣṇum avyayam
aniruddho 'sṛjan māṁ vai brahmāṇaṁ loka-dhāriṇam
vāsudeva-mayaḥ so 'haṁ tvayaivāsmi vinirmitaḥ

O Kṛṣṇa, you yourself created Lord Saṅkarṣaṇa out of yourself. Then you created Pradyumna out of yourself as your son. From Pradyumna came Aniruddha who is known as the indivisible Viṣṇu. Aniruddha created me, Brahmā, and I contain the universe. I am thus filled with Vāsudeva, for I have been created by you.

Bhaktisiddhānta Sarasvatī states that the four members of the Catur-vyūha are respectively the tutelary deities of consciousness, ego, intelligence and the mind.

YM 54d: He says that he has elaborated on these things in previous Upaniṣads, probably refering to *Māṇḍukya Upaniṣad,* which explains the fourfold division of oṁkāra.[74]

KK 67: Quotes from Viśvanātha's commentary: *ato māyāmayaṁ viṣṇuṁ pravadanti sanātanam*: "The sages declare that Viṣṇu is the master of all transcendental potencies." This was likely quoted by Viśvanātha to counter the problem of *māyopādhitvena* mentioned in note 66 above.

(54-55)

रोहिणथतानयो रामो अकाराक्षरसम्भवः च
ताएजसात्मकाः प्रद्युम्नो ोकाराक्षरसम्भवः चच
प्राजात्मकोऽनिरूद्धो मकाराक्षरसम्भवः च

72 1.79.2-3. Cf. *Kṛṣṇa-sandarbha* 89.

73 This numbering comes from the electronic edition posted by Prof. John Smith of Cambridge University. The Gītā Press edition gives 6.65.70-1 as the numbers for these verses.

74 No commentator has observed what seems fairly clear from the verse, that the four characteristics attributed to Brahman (*sattā-mātra, viśva-rūpa, prakāśa* and *vyāpaka*) are personified by the four aspects of the Catur-vyūha. They could be seen as identical with the four levels of consciousness (*viśva, taijasa, prājña* and *turīya*) found in the next two verses described in the Māṇḍūkya Upaniṣad (see YM to 54-55 below).

अर्द्धमात्रात्मकः कृष्णो यस्मिन् विष्टञ्च प्रतिस्त्रिताम् च्च

rohiṇī-tanayo rāmo a-kārākṣara-sambhavaḥ |
taijasātmakaḥ pradyumna u-kārākṣara-sambhavaḥ ||prājñātmako'niruddho
makārākṣarasambhavaḥ |
ardhamātrātmakaḥ kṛṣṇo yasmin viśvaṁ pratiṣṭhitam ||

Commentary on text: BY has *viśvo* in the place of *rāmo*. Cf. See VV commentary.

Translation:

The son of Rohiṇī, Rāma, comes out of the first part of the *praṇava*, the letter *a*. Pradyumna, who is composed of fire, is produced from the vowel *u*.
Aniruddha is identified with the prājña state and is produced from the letter m, the third element of oṁkāra. The mātrā that cuts off the vowel is Kṛṣṇa, in whom the entire universe is established.

Commentaries:

VV 55: In this verse Nārāyaṇa starts to explain how the one truth becomes four through Māyā. "**The son of Rohiṇī, Rāma,**" is born, that is he appears, out of the syllable *a,* i.e., the divine potency particular to that syllable. Rāma is identified with the universe (*viśvātmaka*)[75] by which is meant that he is the composite tutelary deity of the waking state (*jāgrad-avasthādhiṣṭhātṛ-samaṣṭi*). "**Composed of fire**" (*taijasātmaka*) means that Pradyumna, who is manifested out of the divine potency particular to the letter *u*, is the composite tutelary deity of the sleeping state. **VV 56:** Aniruddha is manifested out of the divine potency particular to the letter *ma* and is the composite tutelary deity of the state of deep sleep, thus he is said to be *prājñātmaka*. Kṛṣṇa, however, is beyond these three states and is therefore called *turīya*. This is specific to the half-syllable, for it is particularly noted in the Smṛti that the half-syllable is never to be pronounced: *ardha-mātrā-sthitā nityā yā'nuccāryā viśeṣataḥ*. Kṛṣṇa is composed of this half-syllable, and the entire universe is within him, or projected onto him (*adhyasta*).

BY 42: In this verse Nārāyaṇa starts to explain how the one truth becomes four. The goal of these statements is to show that Kṛṣṇa himself adopts these three other situations, but as the director (*adhyakṣa*) he transcends them and is thus *tūrya*, or Brahman.

P75a, J58: In telling of his four-fold division in these two verses, Nārāyaṇa also shows the divisions of oṁkāra, which is designated by the word *akṣara,* as it is the form of the imperishable Lord in letter form. By defining Rāma as the son of Rohiṇī, he eliminates the possibility of mistaking this Catur-vyūha for another, i.e., that of Rāmacandra (Rāma,

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75 YM: "Balarāma is the substratum of the entire universe." The explanation of the four terms for the different states of consciousness is given by Deussen in his *The Sixty Upaniṣads of the Veda*, Vol. II, 605: "These four states are: 1) the waking, *vaiśvānara* (so called because the impressions are common to all; perhaps, according to Śaṅkara, to be traced to the Chānd. 5.11-18) in which the ātman perceives outward; 2) the dream state, *taijasa* (the luminous, because in it the ātman is its own light, *svena bhāsā, svena jyotiṣā prasvapiti* (Bṛhadāraṇyaka 4.3.9), in which the ātma perceives inward; 3) the deep sleep, *prajñā* (because in it the ātman, according to the Bṛhadāraṇyaka 4.3.21, becomes one with the *prājña ātman*, i.e., Brahman, for the time being; 4) the "Fourth," (*caturtha, turīyā, tūrya*), in which the extinction of the world expanse is not effected unconsciously as in the third state, but with consciousness."

Lakṣmaṇa, Bharata, Śattrughna).[76] By chanting the letter *a*, i.e., the first letter of the oṁkāra, this Rāma becomes manifest; this is the meaning of the word "**produced.**" He is identified with the state of waking consciousness (*viśva*) as further on, Pradyumna and Aniruddha are identified with *taijasa* (sleep) and *prājña* (deep sleep) states of consciousness. The word *viśva* here indicates clear and evident majesty (*prasphuṭam aiśvaryam*), while the two other terms indicate progressively reduced majesty due to their relationship to the jīva's different states of consciousness, waking, sleep and deep sleep. Because Rāma will be described further on as being the third expansion he is identified with the third state, *prājña*. In the fourth line, Nārāyaṇa states that the half-syllable is the fourth aspect of the Catur-vyūha. By the *ajahal-lakṣaṇa* (a secondary meaning in which a word does not lose its primary sense), this half-syllable refers to the entire *praṇava* taken as a whole, because it cannot be pronounced on its own. Thus, by this device of equating Kṛṣṇa with the *praṇava* as a whole, it indicates that he is the complete manifestation of the Supreme Person. Therefore he says, "**in whom the entire universe is established**". Another thing to be noticed about the language of these verses is that rather than using the word *sambhava* ("produced from") as in the previous three lines, in this last line, the word *ātmaka* is used to denote the direct relationship of the letter to the divine manifestation. This gives added glory to the *praṇava* in its entirety by emphasizing its non-difference from Kṛṣṇa. In conclusion, *praṇava* is the sound incarnation of teh Supreme Lord.

YM 55. Balarāma is the substratum of the entire universe. Pradyumna is the monitor self of the entire universe. Refers to Māṇḍukya Upaniṣad. [This explains BY's reading for MU describes the three levels as *viśva, taijasa* and *prājña. Tūrya* is the state beyond these three and is still identified with OM. Identification of the three states with the elements of *praṇava* are found in MU 8-11.]

so 'yam ātmādhyakṣaram oṁkāro 'dhimātraṁ
pādā mātrā mātrāś ca pādā akāra ukāro makāra iti ||
jāgarita-sthāno vaiśvānaro 'kāraḥ prathamā
mātrāpter ādimattvād vāpnoti ha vai sarvān
kāmānādiś ca bhavati ya evaṁ veda ||
svapna-sthānas taijasa u-kāro dvitīyā mātrotkarṣād
ubhayatvād votkarṣati ha vai jñāna-santatiṁ samānaś ca
bhavati nāsyābrahmavit-kule bhavati ya evaṁ veda ||
suṣupta-sthānaḥ prājño ma-kāras tṛtīyā mātrā miter apīter vā
minoti ha vā idaṁ sarvam apītiś ca bhavati ya evaṁ veda ||

"(8) This ātman is the eternal word OM. Its three sounds, *a, u* and *m*, are the first three states of consciousness, and these three states are the three sounds. (9) The first sound *a* is the first state of waking consciousness (*vaiśvānara)*, common to all men. It is found in the words *āpti* ("acquiring") and *ādimatvam* ("being first"); who knows this attains in truth all his desires, and in all things becomes first. (10) The second sound *u* is the second state of dream sleep (*taijasa)*. It is found in the words *utkarṣa*, ("uprising") and *ubhayatvam* ("bothness"). Who knows this raises the tradition of knowledge and attains equilibrium. In his family is never born any one who knows not Brahman. (11) The

76 The identification of the *praṇava* with the four members of this Catur-vyūha is found in RTU 1.2.5-8. That section is very much comparable to this: *a-kārākṣara-sambhūtaḥ saumitrir viśva-bhāvanaḥ | ukārākṣara-sambhūtaḥ śatrughnas taijasātmakaḥ || prājñātmakas tu bharato makārākṣara-sambhavaḥ | ardha-mātrako rāmo brahmānandaika-vigrahaḥ || śrī-rāma-sānnidhya-vaśāj jagad-ādhāra-kāriṇī | utpatti-sthiti-saṁhāra-kāriṇī sarva-dehinām || sā sītā bhavati jñeyā mūla-prakṛti-saṁjñikā | praṇavatvāt prakṛtir iti vadanti brahma-vādibhiḥ || iti.*

third sound *m* is the third state of sleeping consciousness. It is found in the words *miti* ("measure") and in the root √*mi* "to end"), that gives *apiti*, "final end". Who knows this measures all with his mind and attains the final End. (12) The word om as one sound is the fourth state of supreme consciousness. It is beyond the senses and is the end of evolution. It is non-duality and love. He goes with his self to the supreme Self who knows this, who knows this. (Trans. Juan Mascaro)

(56)

कृष्णात्मिका। जगत्कत्रिस मूलधप्रकृतिरूक्मिणथ च
वत्रजास्त्रथजानसम्भूताश्रुतिभ्यो बत्रह्मसैतः च
प्रणवत्वेन प्रकृतिञ्च वदन्ति बत्रह्मवादिनः चच

kṛṣṇātmikā jagat-kartrī mūla-prakṛti-rukmiṇī |
vraja-strī-jana-sambhūta-śrutibhyo brahma-saṅgataḥ |
praṇavatvena prakṛtiṁ vadanti brahma-vādinaḥ ||

Commentary on the text: Some readings of BY have *jñāna-saṅgataḥ* rather than *brahma-saṅgataḥ*.

Translation:

Having Kṛṣṇa as her essence, Rukmiṇī is the basis of the material nature (*mūla-prakṛti*) and the creator of the universe. From the revealed knowledge (*śruti*) produced by the questions of the women of Vraja and as a result of her association with Brahman, the Brahmavādins identify Kṛṣṇa's potency (*prakṛti*) with *praṇava*.

Commentaries:

VV 57: Rukmiṇī, who is the root potency (*mūla-prakṛti*) is established from the *bindu*. "**Having Kṛṣṇa as her essence**" means that since she is Kṛṣṇa's energy and since the energy and the energetic are not different from one another, she is one with Kṛṣṇa.[77] She should be known as "**the basis of the material nature (*mūla-prakṛti*)[78] and the creator of the universe**." The next line of the verse goes on to describe Rukmiṇī by saying that it is due to her association with Brahman as understood from the scriptures produced amongst the women of Vraja.

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77 This is nicely expressed in the following verse:

devī kṛṣṇa-mayī proktā rādhikā para-devatā
sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā

The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord (CC 1.4.83, from *Bṛhad-gautamīya-tantra*).

78 *Mūla-prakṛti* is a term found in the *Sāṅkhya-kārikā*. *Mūla-prakṛtir avikṛtir mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta ṣoḍaśakas tu vikāro na prakṛtir na vikṛtiḥ puruṣaḥ* (Cf. BhP 3.6.2).

BY 44: The *bindu* is to be identified with Rukmiṇī. Because the energy and the energetic are taken as non-different it is said that her essence is Kṛṣṇa (*kṛṣṇātmikā*). She is **the creator of the universe and the basis of the material nature**" and in Vraja it is verily she who is Kṛṣṇa's *prakṛti* Rādhā.[79] Śruti scriptures were produced among the women of Vraja. Due to her association with Brahman attained from those scriptures, she is identified with *praṇava* and the Brahmavādins call her *prakṛti*.

J59-60a only: Some people say that Māyā is only that aspect of Brahman which manifests the unreal material world (*asat*). It will here be shown these people have imperfect understanding. In fact, the word Māyā can also apply to the spiritual energy, *cit-śakti*. The following evidence is given for this statement:

svarūpa-bhūtayā nitya-śaktyā māyākhyayā yutaḥ
ato māyāmayaṁ viṣṇuṁ pravadanti sanātanam

Viṣṇu is known as Māyāmaya because he is eternally associated with his personal energy, which comes forth from his essence and is known as Mayā. [This citation from the Śruti known as the *Caturvedaśikhā,* is taken from Madhvācārya's *Bhāṣya* to the *Vedāntasūtras*.]

In Śvetāśvatara Upaniṣad (4.10) it is also said, *māyaṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram* — "Know therefore that nature is Māyā, but that God is the ruler of Māyā." The Amara lexicon gives two synonyms of *prakṛti*: either as *svarūpa* ("identity") or as *svabhāva* ("nature"). Therefore in the Third Canto of the Bhāgavata, when the Four Kumāras go to Vaikuṇṭha, the word Yogamāyā has been explained by learned commentators as the divine internal potency also known as Cit-śakti.[80] The definition of Māyā given in the *Nirghaṇṭu* is "clear knowledge" (*māyā tu vayunaṁ*[81] *jñānam*); here also "knowledge" should be understood to mean the same thing as *cit-śakti*. This is again confirmed in another lexicon, *Trikaṇḍaśeṣa*: "Māyā is a synonym for magic power or intelligence" (*māyā syāc chāmbarī-buddhyoḥ*). We have already seen that *Viśva-prakāśa* has given *kṛpā* ("compassion" or "mercy") as a synonym for Māyā. This definition also arrive at the conclusion that this is the Lord's spiritual energy, since compassion is its essence. In this verse, Nārāyaṇa shows the form that this energy takes, starting with the word *kṛṣṇātmikā,* "**Having Kṛṣṇa as her essence**." This can be said because the energetic and its energy are fundamentally the same. the "**creator of the universe**" (*jagat-kartrī*), the accomplisher of all things (*sarva-sampādayitrī*), "**the basis of the material energy**" (*mūla-prakṛti*), i.e., Kṛṣṇa's personal energy (*svarūpa-śakti*), goes by the name of Rukmiṇī. The unusual form (*mūla-prakṛti-rukmiṇī*) in which a substantive is compounded with a proper name is explained as a *karma-dhāraya* compound (in which the former member modifies the second)[82] Because she is present within Kṛṣṇa, she is also designated by the *praṇava* mantra.

The name Rukmiṇī is a synecdoche (i.e., "a rhetorical device by which the part is taken for the whole, the the genus for the species, etc."); thus, by extension we can understand the name includes other forms taken by Kṛṣṇa's internal potency, for it is said, *rukmiṇī*

79 This commentator is breaking up the word *vraja-strī-jana-sambhūtāḥ*, reading *vraja-strī* with the previous line.

80 Unfortunately I don't have the Bhāgavata with commentary. I assume this is a reference to BhP 3.15.26 and Śrīdhara Svāmī's gloss.

81 The word *vayuna* is found in SB 3.4.31 as a noun meaning knowledge. It appears to have originally meant "clear, distinct" and as a noun, "clearness, distinctness."

82 It is more likely that the Sanskrit is incorrect and should read *mūla-prakṛtī rukmiṇī*.

dvāravatyāṁ tu rādhā vṛndāvane vane: "The Svarūpa-śakti appears in Dvārakā as Rukmiṇī and in Vṛndāvana as Rādhā." (Mātsya and Skānda Purāṇas). Furthermore, in the *Ṛk-pariśiṣṭa*, we find the following: "The supreme truth appears even amongst humans as Mādhava embraced by Rādhā and as Rādhā embraced by Mādhava" (*rādhayā mādhavo devo mādhavenaiva rādhikā, vibhrājante janeṣv ā*).[83] In the next strophe, Nārāyaṇa confirms that Kṛṣṇa is being designated by the *praṇava* mantra. How can *praṇava* be said to cause his descent and appearance? That is explained by the words *brahma-saṅgamāt*: "**through association with Brahman,**" i.e., through contact with the Param Brahma in human form (*narākṛti-para-brahma*) a true realization of his identity is attained. It might be said that this explanation does not account for his appearance with the rest of the *vyūha* through the *praṇava*. Rather, it is widely believed that OM is manifest in the threefold forms of Viṣṇu, Brahmā and Śiva. The response to this question is given in the line beginning with *Vraja-strī*. This is a reference back to the questions of the gopīs that resulted in the appearance of Śrutis such as this *Gopāla-tāpanīyopaniṣad*. Verses such as *rohiṇī-tanayo rāmaḥ* (2.55), which confirm that the *praṇava* reveals the Catur-vyūha as well as the Lord's Śakti, are the supreme statements of all the Śrutis. They are the ultimate authoritative teachings of the Śruti revelation.

The reference to the women of Vraja indicates the extent of their glories, for without their questions Kṛṣṇa would never have been revealed in this way.

P 76 only: Kṛṣṇa is the eternally blissful Supreme Lord. Because Rukmiṇī is his energy or śakti, and because the potent and the potency are essential the same, she is Kṛṣṇa's *svarūpā*, identical with him in essence. She is to be known **the basis of the material nature (*mūla-prakṛti*) and the creator of the universe**. The next line says "She is a woman of Vraja,"[84]that is, Rādhā, who there in Vraja is identified with Rukmiṇī as the supreme form of all Kṛṣṇa's energies. From the Śrutis that were produced amongst the people, her association with Brahman is celebrated. For this reason, and because it is well known that the *praṇava-mantra* glorifies the divine nature, the Brahmavādins call her *prakṛti*. Because she has attained oneness with Kṛṣṇa, she is said to have "**Kṛṣṇa as her essence.**"

If we read *vraja-strī-jana-sambhūtāḥ śrutayaḥ* as "**the scriptures produced amongst the women of Vraja,**" then we should understand that due to these gopīs' association with Brahman, by which is meant "that which possesses the greatest qualities" the scriptures also have being designated as identical with *praṇava* and thus supreme. [Unclear] Thus the Vedic philosophers , for the word Brahman also means the Vedic hymns. In other words, they speak with reference to the evidence of the Vedic hymns. As it is said:

vāraṇāsyāṁ viśālākṣī vimalā puruṣottame
rukmiṇī dvāravatyāṁ tu rādhā vṛndāvane vane

The *svarūpa-śakti* appears in Benares as Viśālākṣī, in Puruṣottama as Vimalā, in Dvārakā as Rukmiṇī and in Vṛndāvana as Rādhā.

J 60a only. The word *prakṛti* was said above to mean Kṛṣṇa's internal potency. How is this possible? The answer is given: because of *praṇava,* because *prakṛti* is contained within Kṛṣṇa and because *prakṛti* is also designated by the *praṇava* mantra.

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83 Or, as NG translates: "Rādhā is never without Mādhava and Mādhava never without Rādhā."

84 See note 74.

YM 57-58a: Takes the opportunity to speak about Rādhā, but I don't understand how he translates the verse. Explains *jagat-kartrī* as follows: "She is the queen of *jagat-kartā* Śrī Kṛṣṇa, so she is also known as *jagat-kartrī*. Quotes Ṭhākura Bhaktivinoda: "As the sun without its light cannot be accepted, so Śrī Kṛṣṇa without Rādhā I cannot adore." In this vein there are a couple of good verses, for example:

vinā kṛṣṇaṁ rādhā vyathayati samantān mama mano
vinā rādhāṁ kṛṣṇo 'py ahaha sakhi māṁ viklavayati |
janiḥ sā me mā bhūt kṣaṇam api na yatra kṣaṇaduhau
yugenākṣṇor lihyāṁ yugapad anayor vaktra-śaśinau ||

One day, when Śrīmatī Rādhārāṇī and Kṛṣṇa were separated as a result of some misdeed of his, Śyāmā's friend Bakulamālī came and revealed her mind to Campakalatā, "Dear friend, when Rādhā is separated from Kṛṣṇa, then to see her gives me a pain in the heart. And when I see Kṛṣṇa without Rādhā, I truly feel great suffering. What misery! Oh beautiful one, I pray therefore that I shall never take any birth in which I shall not be able to drink with my eyes the beauty of Rādhā and Kṛṣṇa's moon-like faces, creating a joyful festival, together (UN 8.128).

(57)

तस्मादोङ्कारसम्भूतो गोपालधो विष्टसम्भवः च

tasmād oṁkāra-sambhūto gopālo viśva-saṁsthitaḥ |

Comment on the text: YM has *viśva-sambhavaḥ*. None of the commentaries accepts this reading.

Translation:Therefore, Gopāla, in whom the entire universe is situated, is produced from the oṁkāra.

Commentaries:

VV 58: [Viśveśvara reads the last line of the previous verse with this one.] The virtue of the *praṇava* is that it is the supreme hymn of praise; it is upon this that the entire universe and its impermanent qualities of goodness, passion and ignorance are projected.

BY 45a. Things being thus situated, since Gopāla is the form of Brahma, he "**is produced from the oṁkāra**" and this is because he is designated through the meaning of *oṁkāra*, because he contains the universe and because he is the indwelling Supersoul. As it is stated, "**in whom the entire universe is situated**" what to speak of being situated in the four aspects of the Catur-vyūha.

P78-79, J 60b-61: J only. He concludes by saying, **Therefore.** The words *viśva-saṁsthitaḥ* means all-pervading. **P 78 only: Therefore**, Gopāla is perfectly attained through oṁkāra. The word *sambhūta* here means that since he is shown by *praṇava* to be the form of Brahman, therefore through this he manifests. *Viśva-saṁsthita* means that he

is present in the universal form (*viśvākāreṇa saṁsthitaḥ*). Also, he manifests in many different forms.

Therefore, Gopāla, in whom the entire universe is situated, is produced from the oṁkāra.

Commentaries:

VV 58: [Viśveśvara reads the last line of the previous verse with this one.] The quality of praṇava is that it is the supreme praise; it is upon this that the entire universe and its impermanent qualities of goodness, passion and ignorance are projected.

BY 45a. Things being thus situated, therefore since he is the form of Brahma, he "**is produced from the oṁkāra**" and this is because he is designated through the meaning of *oṁkāra*, because he contains the universe and because he is the indwelling Supersoul. As it is stated, "**in whom the entire universe is situated**" what to speak of being situated in the four aspects of the Catur-vyūha.

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(58)

क्लीमोङ्कारस्याएक्यत्वञ्च पठयते ब्रत्रह्ववादिभिः च
मथुरायाञ्च विशेषेण माञ्च ध्ययायन् मोक्षमश्चनुते चय

klīm-oṁkārasyaikyatvaṁ paṭhyate brahma-vādibhiḥ |
mathurāyāṁ viśeṣeṇa māṁ dhyāyan mokṣam aśnute ||

Comment on text: *klīm-oṁkārasya.* Normally a *dvandva* compound takes dual endings, but all commentators treat this as an irregular construction.

Translation:

Those who are knowledgeable about Brahman utter the syllable klīm in the understanding that it is one with OM. All who meditate on me, especially those in the land of Mathurā, enjoy the state of liberation.

Commentaries:

VV 59: Those who are knowledgeable about Brahman say that *klīm* and OM are the same. Therefore they utter the syllable *klīm*, by which is meant the entire mantra preceded by the *bīja*. Nārāyaṇa goes on to say that such worship of Gopāla is particularly effective in the land of Mathurā because it quickly bestows liberation there. "I am

situated everywhere in the universal form, but in Mathurā I am present in these four different forms. This is why it has special status and can bestow liberation quickly."

BY 45b. Thus the Brahmavādins say that the two *bījas, oṁkāra* and *klīm* are one because they have the same meaning. He goes on to indicate that worship of him in the land of Mathurā brings rapid results.

P78, J 61a: The doubt may have arisen, "It is well known that the *klīṁkāra* is the seed mantra for the eighteen-syllable mahā-mantra. Why then has this mantra not been instructed here?" In order to pre-empt this line of questioning, Nārāyaṇa speaks this verse. **J only:** The two seed mantras are one. [An explanation of a grammatical irregularity in the verse: why the singular form rather than the dual has been used.] **Both:** The two seed mantras have identical essences, identical power, and designate the same reality. **P only:** Thus the foregoing analysis of the *praṇava* mantra also applies to klīm. The Brahmavādins are those who know the meaning and philosophy of the Vedas.

P 79, J 61b: Now, preceding instructions in the performance of pūjā and its associated formal meditation, Nārāyaṇa states a specific location for the object of meditation, Mathurā. **J only.** The meditation starts in the next verse and ends with *veṇu-śṛṅga-dharaṁ tu vā* (verse 62 below). **P only:** Liberation is achieved extremely quickly in the land of Mathurā. **Both:** The liberation spoken of here is freedom from obstacles in attaining Kṛṣṇa.

SM 59: Brahmavādin "men of intuitive wisdom." Nārada also advises Dhruva to go to Madhuvana for quick salvation:

tat tāta gaccha bhadraṁ te yamunāyās taṭaṁ śuci
puëyaà madhu-vanaà yatra sännidhyaà nityadä hareù
My dear boy, I therefore wish you all good fortune. Go to the holy banks of the Yamunā, where there is a virtuous forest named Madhuvana. Just by going there, one draws nearer to Lord Hari who always lives there (BhP 4.8.42).

About this, Viśvanātha writes *madhuvanam iti sarveṣu siddha-kṣetreṣu tasyaiva mukhyatvāt:* "because it is the supreme of all perfect holy places."

(59)

अष्टपत्राञ्च विकासिताञ्च हृत्पद्मञ्च तत्र साञ्चस्थितम् च
दिव्यध्वजातपत्रैस्तु चिह्नितञ्च चरणद्वयम् चच

aṣṭa-patraṁ vikasitaṁ hṛt-padmaṁ tatra saṁsthitam |
divya-dhvajātapatrais tu cihnitaṁ caraṇa-dvayam ||

Comment on text: KS reads the next four verses together as 80. In Sarva-saṁvādinī, Jīva reads *śaṅkha-dhvajātapatrais*.

Translation:

One should visualize me situated on a blooming eight-petalled lotus in the heart and meditate on my feet which are marked with the divine signs of the flag and parasol.

Commentaries:

VV 60: "One should meditate on me" comes from verse 62 to which all four are syntactically linked. **BY 46:** Nothing.

J62, P80a: In the four following verses, the meditation is clarified. The lotus in the heart refers to the site of meditation in the heart of the worshiper. The idea is that one should meditate on him situated in Mathurā (i.e., as though the heart were Mathurā).

YM 60: "The aspirant sould should feel that there is a full blossomed lotus (in his heart) with eight petals, upon which shine most brilliantly Kṛṣṇa's blissful lotus feet marked with the flag and parasol. Ah, one should behold them!"

(60)

श्रीवत्सलाञ्छनाङ्गं हृत्स्थाङ्गं कौस्तुभाङ्गं प्रभया युतम् च
चतुर्भुजाङ्गं शङ्खचक्रशार्ङ्गपद्मगदान्वितम् च

śrīvatsa-lāñchanaṁ hṛt-sthaṁ kaustubhaṁ prabhayā yutam |
catur-bhujaṁ śaṅkha-cakra-śārṅga-padma-gadānvitam ||

Translation:

[Meditate on me] with the sign of Śrīvatsa on my chest, the effulgent kaustubha jewel over my heart, with four arms and holding my weapons and symbols: the conch, the discus, my bow Śārṅga, the lotus and mace.

Commentaries:

VV 61: Since the Lord has four hand, it should be understood that the bow and the lotus are held in the same hand. **BY 47:** Meditate on me, who am decorated with Śrīvatsa, in your heart.

P80b, J63: It is not logical for him to hold five weapons in his four hands, so it is understood that the bow is placed before him.

SM, YM 61: "in his fourth hand he holds the Śārṅga-dhanu and the padma."

(61)

सुकौस्तुभान्विताङ्गं बाहुङ्गं कण्ठाङ्गक्षं मालधारसुशोभितम् च
द्युमत्किरीटकुण्डलधराङ्गं स्फुरन्मकरकुण्डलधम् च

sukeyurānvitaṁ bāhuṁ kaṇṭhaṁ mālā-suśobhitam |
dyumat-kirīṭa-valayaṁ sphuran-makara-kuṇḍalam ||

Translation:

[One should meditate on me] decorated with arm bands, a beautiful garland around my neck, an effulgent crown and dangling, dolphin earrings.

(62)

हिरण्मयाञ्च साएम्यातनुञ्च स्वभी॥याभयाप्रदम् च
ञयायेन्मनासि माञ्च नित्याञ्च वेणुशैृञ्जारञ्च तु वा चच

hiraṇmayaṁ saumya-tanuṁ sva-bhaktāyābhaya-pradam |
dhyāyen manasi māṁ nityaṁ veṇu-śṛṅga-dharaṁ tu vā ||

Translation:

One should always meditate on me in a golden form, with an attractive appearance, awarding fearlessness to my devotees. Or alternatively, holding a flute and buffalo horn.

Commentaries:
P80d, J65: *Hiraṇmayaṁ* means extremely effulgent.[85] *Saumya-tanu* means a pleasant, sweet appearance. These two adjectives provide an alternative meditation on Kṛṣṇa as a cowherd, preferable because of the Mathurā context.

SM, YM 63: The *svayaṁ rūpa* Kṛṣṇa form. Dhruva's meditation on the four-armed Nārāyaṇa form, 4.8.45-51.

(63)

मथ्यते तु जगत्सर्वं बत्रह्मजानेन येन वा च
तात्सारभूताञ्च यद्यस्याञ्च मथुरा सा निगद्यते चच

mathyate tu jagat sarvaṁ brahma-jñānena yena vā |tat-sāra-bhūtaṁ yad yasyāṁ mathurā sā nigadyate ||

Comments on the text: BY has the interesting *mat-sāra-bhūtaṁ* which he supports in his commentary.

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85 There are upaniṣad references to the *hiraṇmaya puruṣa,* as in *Īśopaniṣad* 15. Usually associated, at least in BhP 3.26.19 with Garbhodakaśāyī Viṣṇu.

Translation:

The name Mathurā has been given to this land because the manifest essence of the knowledge of Brahman by which the entire universe has been churned appears there.

Commentaries:

VV 64: Nārāyaṇa now explains the meaning of the word Mathurā.[86] That by which the entire universe is churned is called *matha*, or knowledge of Brahman.That knowledge of Brahman is the person of Gopāla. Alternatively, the word *vā* found in the verse suggests that the universe is also churned by Madanagopāla.[87] Mathurā is the site where pure knowledge, i.e., where erroneous understanding of the universe comes to an end, is manifest in its essential form.

BY 50: The meaning of the word Mathurā is explained according to its etymology from the verb root √*math*. The word *mathanaṁ* refers to that by which the entire universe is churned. That is knowledge of Brahman or my (Nārāyaṇa's) svarūpa because it puts and end to false attributions to the base reality. The city of Mathurā is the place where my essential form (*mat-sāra-bhūtaṁ svarūpaṁ*) resides.

P 81,J 66: By giving the etymology of the word Mathurā, Brahmā reveals more of the glories of the location where one should perform the aforementioned meditation. The act of churning produces butter from cream; similarly, knowledge of the supreme person, the personal form of Brahman, is revealed through the churning of the entire universe. The word *vā* ("or") indicates an alternative which is not openly mentioned in the verse, namely *bhakti-yoga*. The place where both these (i.e., knowledge of the Lord and *bhakti-yoga*) are revealed in their fullest, most perfect manifestation, is known as Mathurā, i.e., the word *mathura* refers to the practices of knowledge and devotion (*jñāna-bhakti-sādhanam*). This meaning can be established from the *Uṇādi-sūtra*.[88]

SM 64: Cites BhP 10.1.28, refering to Viśvanātha's commentary where the word *sannihitam* is glossed as follows: "He resides there means that the supreme form of Bhagavān, Śrī Kṛṣṇa is eternally present there. Sometimes he manifests and becomes visible to the human eye, but it should not be thought that he comes here from another place, descending from Vaikuṇṭha or somewhere else." Also quotes BhP 3.2.15: "The Lord, though unborn, takes birth there like fire." **YM 64**: In translation explains *brahma-jñāna* in terms of *acintya-bhedābheda, sambandha* and *abhidheya-jñāna*. "Where these are cultured, that is Mathurā." Purport: Mathurā-purī bestows the intuitive wisdom for gaining subjective realization of God Himself, known here as Gopāla, Vrajendranandana.

KK 79: "The butter produced from the churning is the Supreme Personality of Godhead in Mathurā."

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86 The following verses (63-72) give an explanation of the meditation found in 58b-62, identifying the form of the Lord with the *viśva-rūpa* or *virāḍ-rūpa*.

87 Scholars have not been able to find any definite etymology for Mathurā. A word *matha* with this meaning is not found in the dictionary and there is no suffix *-urā* in usage in Sanskrit. As such the etymology must be considered fanciful. M*anmatha* a name for Cupid that means that he churns the minds of everyone in the world. Thus the reference to Madana-gopāla.

88 *Uṇādi-sūtra* is a predecessor of Pāṇini's grammar describe the usage of certain *kṛt* affixes, i.e., affixes added to roots to form nouns. NG has quoted Pāṇini 5.1.127 (*arśādibhyo'c*) to justify the use of Mathurā in the sense of "possessing the qualities of *matha*." This is as fanciful as the rest of the etymology.

(64)

अष्टदिक्पालिधभिर्भूमिः पद्मञ्च विकासिताञ्च जगत् च
साञ्चसारार्णवसञ्जाताञ्च सेविताञ्च मम मानसे च्च

aṣṭa-dikpālibhir bhūmiḥ padmaṁ vikasitaṁ jagat |
saṁsārārṇava-sañjātaṁ sevitaṁ mama mānase ||

Comment on text: BY has *dik-pālabhir* which is likely correct as it is found in the PJ commentary (q.v.). The grammatically correct form would be *pālaiḥ*.

Translation:

The blooming lotus is the earth and is identical with the universe; it grows from the waters of the ocean of saàsära and is dwelt in by the eight lords of the directions. It exists in my mind.

Commentaries:

VV 65: Nārāyaṇa is here explaining the idea of the "eight-petalled lotus in the heart" found in verse 59. The eight lords of the directions[89] are identified with the lotus' petals. The word "is **blooming**" should be read with "**in my mind**" ["The lotus with eight petals identified with the lords of the directions and identical with the universe is blooming in my mind."] This lotus is "**the earth**" or the universe, by which he means the resting place of the universe (*jagad-āśrayam*). It is produced in the "**waters of the ocean of *saṁsāra*.**"

P82, J67: For those with a lower level of qualification (*mandādhikārin*) and who are worshipers of the universal form (*virāḍ-rūpa*), Nārāyaṇa here, proposes the following description of his form as an object of meditation. The lotus in the form of "**the earth**" is made to bloom, i.e., is made visible by the eight protectors of the directions. It is grown from the waters of the ocean of *saṁsāra*. It is the entire universe and is inhabited (*sevitam*) in my mind.[90] This is the lotus of the heart [which was previously mentioned] and should be worshiped in this way. The word *dikpālabhiḥ* or *dikpālibhiḥ* has irregularly been given the *-bhiḥ* instrumental plural ending rather than the customary *-aiḥ* ending out of prosodical considerations.

YM 65: He seems to be reading *mama* with *padma* and not *mānase*. The lotus has eight petals. Served in order to attain occult powers. **SM 65** and **KK 80** both say, "I meditate..." but I can't see that as a valid option.

(65)

89 See page 47, paragraph (7).

90 The primary meaning of √*sev* is "to dwell, to inhabit." PJ's commentary does not specify who is dwelling.

चन्दत्रसूर्यात्विषो दिव्याप्तजा मेरूर्हिरण्मयः च
आतपत्रञ्च ब्रत्ह्मलधोक।मज्ञोर्ध्वं चरणञ्च स्मृतम् चय

candra-sūrya-tviṣo divyā dhvajā merur hiraṇmayaḥ |
ātapatraṁ brahma-lokam adhordhvaṁ caraṇaṁ smṛtam ||

Comments on text: KS has *candra-sūryārciṣo,* but this is not the commentary's reading. The meaning is the same. KS and BY have *divyā dhvajā,* which is confirmed by PJ commentary.

Translation:

The feet of that universal form are said to be both above and below. The splendours of the sun and moon are the divine flags which decorate them, while Mount Meru is the golden staff holding up the parasol, Brahmaloka.

VV 66: Nārāyaṇa goes on to describe the universal form's feet, which are decorated with divine flags and parasol (see verse 59b). The divine flags (*divya-dhvajāḥ*) are the effulgent sun and moon. Mount Meru is the pole holding up the parasol and the parasol itself is Brahmaloka. The unusual *sandhi* form *adhordhvaṁ* and the use of *caraṇaṁ* in the neuter are both the result of metrical considerations.[91] **BY 52** Follows VV.[92]

P83, J68: The light of the moon and sun and other heavenly luminaries are my transcendental effulgence and therefore it should be understood that they are worshipable. One should worship Mount Meru as a golden flag (*dhvajā*). One should worship Brahma-loka as my parasol and my feet as the planets above and below, namely the seven Pātāla regions.[93] The unusual compound *adhordhvam* is the result of prosodical considerations.

SM 66, YM 66, KK 81. YM and KK have followed the PJ version, whereas I follow VV.

(66)

श्रथवत्साञ्च च स्वल्रुपञ्च च वर्तते लधाञ्छनएः साह च
श्रथवत्सालधाञ्छनञ्च तास्मात्क।थ्यते ब्रत्ह्मवादिभिः चय

śrīvatsaṁ ca svarūpaṁ ca vartate lāñchanaiḥ saha |
śrīvatsa-lāñchanaṁ tasmāt kathyate brahmavādibhiḥ ||

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91 The correct forms would be *adha ūrdhva* and *caraṇaḥ*.

92 VV understands the word *chatra-daṇḍaḥ* to be implied by the adjective *hiraṇmayaḥ* ("golden"). PJ understand *dhvajā* (which can only be a plural) as being modified by the singular adjective *hiraṇmayaḥ*. They seem to read it as a singular feminine noun, without any attempt at explanation. This forces them to read *sūrya-candra-tviṣo divyāḥ* ("the divine effulgences of the sun and moon") without reference to *dhvajāḥ* and apparently without an understanding of the context.

93 Though Jīva only names the seven Pātāla regions (Atala, Vitala, Sutala, Rasātala (sometimes Nitala), Talātala, Mahātala, Pātāla), but the upper worlds are also implied. These are the earth, Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka and Satyaloka. A differing version of the universal form and the placement of the planetary systems is found in BhP 2.1.26-8 and 2.5.40-1. Further descriptions of these planetary systems can be found in BhP 5.23-4.

Translation:

Both my form as Śrīvatsa (Nārāyaṇa) and the universal form (*svarūpa*) have their identifying marks. Therefore I am known to the philosophers of Brahman by the name Śrīvatsa-lāñchana.

Commentaries:

VV 67: Nārāyaṇa here explains the meaning of the word *śrīvatsa-lāñchana* (which appears in verse 60a above). The philosophers of Brahman call him by that name because the true identity of the Supreme Lord as the beloved of Śrī is represented by the specific identifying mark (*lāñchana*). **BY 53.** Nothing.

J 69, P 84: The *śrīvatsa* is said to be either a white mark in the shape of the moon[94] on the Lord's chest (according to the *Gautamīya-tantra*) or to hairs which curl to the right (according to *Bhāvārtha-dīpikā* and other sources). In the Lord's universal form, that manifestation characterized as the Vairāja-jīva exists with its particular identifying marks, namely the features or limbs of the universal form. Thus, due to the apparent similarity between the jīva and the Supreme Lord, he can also be ascribed the name Śrīvatsa. Thus the aspect of the Lord which appears as the *samaṣṭi-jīva* (i.e. Lord Brahmā) is also known as *Śrīvatsa-lāñchana*.[95] Since the definition of the word *śrī-vatsa-lāñchana* has been given as *śrī-vatsa* with identifying characteristics, the form of the compound has to be explained according to the rule in which the prominent element is sometimes placed at its beginning, as in the word *rāja-danta*.[96]

SM, YM 67: Quote two *Bhāgavata* verses which include *śrīvatsa* in the description of the Lord: 3.28.14 and 4.8.47-48. In YM's understanding of the verse, *Śrīvatsa* is the "milk white curling hairs in the shape of the shining moon on the Lord's bosom" and is to be imagined as the *vairāja-jīva-svarūpa* in the *virāṭ-rūpa*. This seems astute.

(67)

यॆन सूर्यागिनवाक्चन्दत्रझ तॆजसा स्वस्वल्रूपिणा च
वर्तते काऽएस्तुभाख्याझ हि मणिझ वदन्तथशमानिनः चय

94 **P** has *cakra* ("wheel") rather than *candra* ("moon").

95 When Lord Brahmā appears in the lotus, he is said to be the *vairāja-jīva,* i.e., he embodies all the living beings who are to take birth in that universe. Cf. BhP 3.20.16.

96 VV quotes Pāṇini 8.4.8 to explain this same irregularity. He says that the prior placement (*pūrva-nipāta*) of the word *śrīvatsa* is because of *āhityāgnyādi*-ness. *Āhitāgynādi* refers to a not totally specified list of compounds, beginning with *āhitāgni,* in which, according to *Āṣṭādhyāyī* 2.2.37, the past passive participle may optionally be placed first. The commentator here, though, seems to be stretching things because neither *śrīvatsa* nor *lāñchana* is a past passive participle. Furthermore, *śrīvatsa-lāñchana* does not appear in that list. ālso, the fact that the *āhitāgnyādi* list is not totally specified cannot help him out, because the words added to any such list must be ones that can be in the scope of the relevant rule. PJ has tried to solve the problem by refering to a different list, found in sūtra 2.2.31 with the word *rājadanta*. This is the first word in a list of compounds in which the order of the members is fixed, by definition. The list beginning with *rājadanta,* however, does not contain *śrīvatsa-lāñchana*, either. Nor is this an unspecified list and īf a word isn't listed in the traditional list, it can't be considered a part of that list.

yena sūryāgni-vāk-candraṁ tejasā sva-svarūpiṇā |
vartate kaustubhākhyaṁ hi maṇiṁ vadantīśa-māninaḥ ||

Comment on text: BY and KS have *pravartate* and drop *hi*. The commentary in KS belies this reading, but BY follows it in his commentary. This reading is actually clearer and is followed in the translation.

Translation:

Those who accept that I am God say that name the power of the Lord to illuminate, from which the sun, fire, speech and the moon have their beginnings, the Kaustubha jewel.

Commentaries:

BY 54: This verse gives the meaning of the word *kaustubha* (Cf. 60b). These four, starting with the sun, are not independent and come into existence from the *kaustubha*. This is stated by those worshipers of God who see this spiritual form to be that of the Supreme Lord.

P85, J70. The Kaustubha gem contains within it the illuminating power of the heavenly bodies and the word, all of which serve as refuge to the living beings. The sages therefore see the Kaustubha in those heavenly bodies, worshiping them as non-different. What sages? Those who believe in God, i.e., those who take the universe to be a form of the Lord (*virāḍ-īśvara-buddhayaḥ*). The word *kaustubha*'s etymology is given as follows: *ka* refers to the sun and fire, due to its similarity with the sun. The letter *a* refers to the word (*vāk*) due to being the first sound of which all words are formed. The vowel *au* refers to the moon **(J only)**: because the word *glau* (which means moon) partially contains this sound, and the etymologists say *apy akṣara-sāmyena nirbrūyāt*, "One can also explain the meaning of a word by a similarity of syllables." Its [Kaustubha's] essence pervades (*stubhnāti*) all these forms.[97]

SM 68; YM 68. The Kaustubha gem is the *cit-śakti* which bestows intuitive wisdom to the jīvas to know the *sambandha-tattvas*, just as the sun, fire, speech and the moon get their respective powers from him. But the worshipers of the *virāṭ-rūpa* imagine these celestial lights to be the kaustubha gem. Purport: Cites 10.89.55 which is a description of the Bhauma Puruṣa, I believe.

(68)

सतवञ्च रजास्तामे ति अहञ्चकाारश्चतुर्भुजः च
पञ्चभूतात्मकञ्च। शाङ्खञ्चञ्च कारे रजासि साञ्चस्थिताम् चच

sattvaṁ rajas tama iti ahaṁkāraś caturbhujaḥ |
pañcabhūtātmakaṁ śaṅkhaṁ kare rajasi saṁsthitam ||

97 √*stumbh* "to stop, stupefy, expel" J gives *vyāpnoti* "to pervade" as the definition. This breakdown of the word *kaustubha* is found in VV to this verse.

Translation:

The modes of goodness, passion and ignorance as well as ahaṁkāra are the four arms [of my universal form]. In the hand which represents the mode of passion, the conch shell is identified with the five elements.

Commentaries:

VV 69: Although the sattva-guṇa is first, Nārāyaṇa follows the order given by the Lord's weapons rather than that of the modes. The reason for the association of the conch to the mode of passion is that all consequences are the result of actions which come of the mode of passion.

BY 55: Nārāyaṇa now describes the four arms of the universal form in this verse. The three modes of material nature plus ego are the four arms. The conchshell is characterized by the mode of passion and is situated in his hand. This is known by the wise.

P 86, J 71: The three modes of material nature plus ego are the four arms of the universal form which is imagined as having four arms. Since they are identified with his arms, these four are considered worshipable.

(69)

बालधस्वल्पमत्यन्ताझ मनश्चूझ। निगद्यते च
आद्या माया भवेच्छौं पद्मझ विष्टझ कारे स्थिताम् चच

bāla-svarūpam atyantaṁ manaś cakraṁ nigadyate |
ādyā māyā bhavec chārṅgaṁ padmaṁ viśvaṁ kare sthitam ||

Comments on text: J notes *cala-svarūpaṁ* as an alternative for bāla°.

Translation:

The mind, the nature of which is exceedingly like that of a child, is said to be the universal form's discus. The original energy known as Māyā is the bow Śārṅga, while the universe is the lotus, situated in his hand.

Commentaries:

VV 70: Children are very pure, therefore the mind which is pure like a child is identified with the discus situated in the hand identified with the *sattva* quality. The **original energy**, i.e., that energy which is at the basis of the material creation, is the bow Śārṅga. It and the lotus identified with universe are in the *tamo-guṇa* hand.[98] **BY 56.**

98 PJ have stated in the commentary to verse 60 that the bow is lying before the Lord and is not in any hand.

P87, J72: Thus the mode of passion has been shown to be worshipable due to identification with one of his hands, the five elements as similarly being worshipable due to identification with the conch. Subsequent verses should be interpreted in the same way, since all the three modes and ego are identified with the Virāṭ Puruṣa's four hands. The original illusory power, or the Lord's *vikṣepātmikā śakti* which throws the jīva into illusion, is identified as the Lord's bow Śārṅga. Because of this identification, it is worshipable. The entire universe is situated in his hand; this is identified with the lotus flower. Because of this identification, the universe too is worshipable. The mode of ignorance (*tamas*) is also to be imagined as being one of his hands.

(70)

आद्या विद्या गदा वेद्या सर्वदा मे करे स्थिता च
ज्ञार्मार्थक।मके।यूरएर्दिव्याएर्दिव्यमहथरिताएः च्च

ādyā vidyā gadā vedyā sarvadā me kare sthitā |
dharmārtha-kāma-keyūrair divyair divya-mahīritaiḥ ||

Translation:

The original knowledge is to be known as the mace, always situated in my hand. My arm is decorated with divine armlets, praised by the residents of the transcendental world, which are the three goals of life, dharma, artha and kāma.

Commentaries:

VV 71: "**The original knowledge**" is defined as follows: The first letter *a* is identified with Viṣṇu. If Viṣṇu is satisfied, the original knowledge of identity with Brahman[99] is awakened in the hearts of his devotees. This knowledge is identified with the club and is held in the hand known as *ahaṁkāra.* This is because such knowledge is directly related to the ego function. Now Nārāyaṇa goes on to describe the Lord's arms which are decorated with armlets, identified in turn with the goals of life, *dharma, artha* and *kāma.* These goals of life are divine and come from the divine realm.

BY 57: The original knowledge is *ahaṁ brahmāsmi*. You should know that this understanding has been fully grasped by me.

P88-89a, J 73: Ego is here worshipable due to being one of his hands. Though only the three vargas are identified with his armlets here, by extension we should understand them to include liberation, the fourth goal of life. Since these are worshipable, it goes without saying that the Virat which is adorned with them is even more worshipable. These armlets are divine (*divya*) or beyond human experience, and they are glorified with divine praises, i.e. by the gods.

SM 71, YM 71; KK 86-87: reads *ādyāvidyā* (*ādyā avidyā*), which he translates as "the origin of ignorance."

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99 VV has *brahmāham asmi*, but NG translates, "I am Brahman's."

(71)

कण्ठञ्चक्ष तु निर्गुणञ्च प्रोक्तञ्च माल्यते आद्ययाजया च
मालधा निगद्यते ब्रह्मञ्चस्तव पुत्रएस्तु मानसाएः चच

kaṇṭhaṁ tu nirguṇaṁ proktaṁ mālyate ādyayājayā |
mālā nigadyate brahmaṁs tava putrais tu mānasaiḥ ||

Comments on text: BY has *kaṇṭhaṁ tu*.

Translation:

O Brahmā, my neck is said to be free of material qualities. It is encircled by my unborn, original energy which your mind-born sons thus call a garland.

Commentaries:

VV 72: Nārāyaṇa here expands on the words ("**a beautiful garland around my neck**") *kaṇṭhaṁ mālā-suśobhitam* in verse 61a. "**My neck is said to be free from material qualities,**" that is, it is one should know that it is Brahman. This Brahman is encircled by the unborn, original energy, Māyā. In other words, it is adorned by the ornaments of the material energy. For this reason "**Your mind-born sons call** it **a garland.**" **BY 58:** None.

P89b; J74: The qualityless Brahman, i.e., knowledge of the attributeless, is worshipable as the Universal Form's throat. The unborn and original potency in its aspect as the covering energy (*āvaraṇa-śakti*) which overlays that knowledge is said to be his garland, i.e., it is to be worshiped in that way.

SM, YM 72: BhP 12.11.11 has the same metaphor. **KK 88:** Cites Viśvanātha's commentary: Māyā "splendid with knowledge and ignorance." The four Kumāras are Brahmā's mind-born sons.

(72)

कूटक्षस्थञ्च सत्स्वल्रुपञ्च च किरथटञ्च प्रवदन्ति माम् च
क्षरोतामञ्च प्रस्फुरन्ताञ्च कुण्डलञ्चध युगलञ्चध स्मृताम् चच

kūṭa-sthaṁ sat-svarūpaṁ ca kirīṭaṁ pravadanti mām |
kṣarottamaṁ prasphurantaṁ kuṇḍalaṁ yugalaṁ smṛtam ||

Comments on the text: BY has *sattva-rūpaṁ* or *satya-rūpaṁ* in the place of *sat-svarūpam*. YM and SM have *yat svarūpaṁ,* which is perhaps confirmed in the PJ commentaries. VV substantiates the above reading, however.

Translation:

They also say of me, whose divine form is unchangeable, that I am the crown; my earrings are the supreme aspect of the mutable world.

Commentaries:

VV 73: Nārāyaṇa here describes the "effulgent crown" mentioned in verse 61b. The wise call me, whose form is unchangeable and divine (*sat-svarūpam*), the crown, because I am the best of all is the conclusion. Now he turns to the Lord's "dangling, dolphin earrings" (verse 61b). The Gītā (15.16) identifies the *kṣara* ("the mutable, the fallible") as being all the living beings. The living beings are divided into two classes, the moving and unmoving. Above them (*uttama*) are the spirit souls (*jīva*). These two are represented by the earrings of the Lord. **BY 59:** None.

P90; J75: They also say of me, Nārāyaṇa, whose form is immutable or untransformed (*avikṛta*), the cause of all, and designated by the word *akṣara*, that I am the crown (*kirīṭa*). In other words, this form is to be worshiped as the crown of the universal form. In the perishable universe, the two things which are supreme are *sāṅkhya* and *yoga*; they are the Lord's earrings. This is confirmed by the Bhāgavata (12.11.11): *bibharti sāṅkhyaṁ yogaṁ ca devo makara-kuṇḍale* -- "The Lord wears Sāṅkhya and Yoga as a pair of makara shaped earrings." Wherever different spiritual paths are mentioned in the Vedas or Purāṇas, it should be understood that the same fundamental teaching is being present according to different schools.

(73)

ज्ञयायेन्मम प्रियो नित्याञ्च स मोक्षमाज्ञिागच्छति च
स मुीो भवति तास्मए स्वात्मानञ्च च ददामि वए चच

dhyāyen mama priyo nityaṁ sa mokṣam adhigacchati |
sa mukto bhavati tasmai svātmānaṁ ca dadāmi vai ||

Comments on text: BY has *priyaṁ* for *priyo*; YM has *ātmānam* for *svātmānam*. VV's commentary says that there is no *ca* in the last quarter.

Translation:

The dear devotee who constantly meditates on me in this way will attain liberation. Once he is liberated I most certainly give myself to him.

Commentaries:

VV 74: Now Nārāyaṇa explains the result of meditating on the form of the Lord ending with the description of the *kuṇḍala*. Liberation means the termination of all *anarthas* (*sarvānartha-nivṛtti*) and the attainment of the supreme joy. The Lord gives himself, i.e., his divine and joyful form, to such a meditator when he is liberated from all activities based on ignorance and desire.[100] **BY 60:** Nothing.

100 This verse is quoted at VS 3.3.47 (*atideśāc ca*). This is a continuation of the discussion on the ajapā mantra.

P91; **J76**: Having prescribed a meditation for those with the qualifications to chant the mantra, Nārāyaṇa describes the fruit, by which he intends that the result of this meditation is the ability to contemplate the Lord's personal form. Anyone who meditates in the aforementioned way attains liberation, he gives up his bondage to material conditioning (*saṁsāra*). And that is not all, the Lord says, "**I give myself to him**, I become totally subservient to his love."[101]

YM 74: Nārāyaṇa instructs Brahmā in the meditation on the virāṭ so that he becomes free of his egoism due to being the creator. After attaining such qualifications, the practitioner can appreciate and meditate on the Lord's auspicious form as a cowherd. **KK 91**: Quotes a verse from Baladeva's commentary affirming that a devotee becomes liberated.

(74)

ैतत्सर्वं भविष्यद्वए मया प्रोीझ। विज्ञो तव च
स्वल्रुपझ द्विविज्ञाझ चएव सगुणझ निर्गुणात्मक।म् चच

etat sarvaṁ bhaviṣyad vai mayā proktaṁ vidhe tava |
svarūpaṁ dvividhaṁ caiva saguṇaṁ nirguṇātmakam ||

Comments on the text: *bhaviṣyaṁ* (KS).

Translation:

O Brahmā, all I have spoken to you all that will come to be: the two types of form, saguṇa and nirguṇa.

Commentaries:

VV 75: Nārāyaṇa here concludes his instructions in the meditation. **BY 61**: Nothing.

P 92, J77: This verse concludes the section. The word *bhaviṣya*t ("**what will come to be**") means that though such experience lies in the future, this form is to be directly experienced and instructed to others. The **saguṇa** feature of the Lord was described in the verses (65-74) beginning *aṣṭadikpālabhiḥ,* etc., describing the universal form; while the **nirguṇa** feature consisted of both the four-armed form and the two-armed form as Gopāla was described in the verses (60-63) starting *aṣṭapatraṁ vikasitam*, etc.(75)

स होवाचाब्जयोनिः च व्यााानाझ मूतासनाझ प्रोा।ानाझ काथझ त्वाभरणानि भवन्ति च
काथझ वा देवा यजान्ति रूदत्रा यजान्ति बत्रह्वा यजाति बत्रह्वजा यजान्ति विनायक।।

This verses is a proof that there is no ultimate unity of the individual soul with the Lord. See also GTU 2.49 which is Baladeva's primary quotation for this *sūtra*.

101 BhP 11.2.31: *dāsyaty ātmānam apy ajaḥ.*

यजन्ति द्वादशादित्या यजन्ति वसवो यजन्ति गन्धर्वा यजन्ति च
स्वपदानुगान्तर्धाने तिष्ठति का च काङ्क्ष मनुष्या यजन्ति चच

sa hovācābjayoniḥ | vyaktānāṁ mūrtīnāṁ proktānāṁ kathaṁ tv ābharaṇāni bhavanti | kathaṁ vā devā yajanti rudrā yajanti brahmā yajati brahmajā yajanti vināyakā yajanti dvādaśādityā yajanti vasavo yajanti gandharvā yajanti | svapadānugāntardhāne tiṣṭhati kā | kāṁ manuṣyā yajanti ||

Comments on the text: BY *vyaktīnāṁ*; the possibility that *avyaktānām* was meant should also be considered as Nārāyaṇa answers with *avyaktā* in the next passage (See VV commentary to text 76. KS, KK *svapadaṁ gatā;* BY *tiṣṭhanti*, KS, KK have no *kā* after *tiṣṭhati.* Those who read the verb as a plural adjust the *sandhi* in *svapadaṁgatāntardhāne.*

Translation:

The lotus-born Brahmā asked, "How is it possible for the manifest mūrtis of the Lord which were previously spoken of to have ornaments? And how do the gods, such as the Rudras, Brahmā, the sons of Brahmā, the Vināyakas, the twelve Ādityas, the Vasus, and the Gandharvas worship them? Which mūrti returns to his own abode and which remains after disappearance? And which mūrti do the human beings worship?

Commentaries:

VV 76: Brahmā is now inquiring about the rules governing the ornamentation and worship of the previously mentioned twelve mūrtis (Cf. above text 32f). The rest of the text is clear. **BY 62:** After hearing the sweet words of the Lord, Brahmā asks the following questions.

P93-94; J78: In the next section, the Śruti shows the doubts Brahmā was having. We saw earlier, in the prose section 2.32 beginning with *rāmasya rāma-mūrtiḥ*, that the Lord manifests in different forms to different worshipers. Brahmā's question here refers back to that section for further clarification, wanting to know what ornaments they are decorated with, how the gods worship them and which mūrtis are worshiped by which gods. In some texts, the reading *vyaktīnāṁ* is found rather than *vyaktānāṁ,* in which case it should be understood to mean "separate" rather simply "manifest." The gods refered to are the previously named Maruts, etc. The word *svapadānugā* refers back to text 33 where it was stated that the eleventh of these twelve mūrtis had gone to the Vaikuṇṭha abode. It was also stated that the tenth mūrti was invisible.[102] Brahmā wants to know how this is the case. The question, "**Whom do the human beings worship?**" is once again a reference to the twelfth mūrti in the aforementioned passage where it is said that he remains present on earth. So to summarize, there are three questions here: (1) How is it possible for the deities be decorated? (2) How do the respective demigods worship these mūrtis? And (3) Which gods worship which deities?

102 This distinction is not made clear in the reading of this text.

स होवाच ताञ्च हि वए नारायणो देवः च आद्या अव्यी॥ द्वादशामूर्तायः
सर्वेषु लधोकेषु सर्वेषु देवेषु सर्वेषु मनुष्योषु तिस्त्रन्ति च

sa hovāca taṁ hi vai nārāyaṇo devaḥ | ādyā avyaktā dvādaśamūrtayaḥ sarveṣu lokeṣu sarveṣu deveṣu sarveṣu manuṣyeṣu tiṣṭhanti |

Translation:

Lord Nārāyaṇa said to Brahmā: The twelve originally unmanifest forms are present in all worlds, amongst all gods and all humans.

Commentaries:

VV 77: Brahmā's first questions was, "How is it possible for the unmanifest mūrtis of the Lord to have ornaments." The second question was, "How do the gods worship them?" The third question was, "Who worships which mūrti?" It is implied from the word *vā* ("or") in text 75 above. Here he responds to the first question how these deities can be decorated when they are unmanifest in form. "**The twelve originally unmanifest forms are present in all worlds, amongst all gods and all humans.**" The word *ādyā* rendered here as "originally" means that they themselves have no origin. The rest is clear. **BY 63a:** Given in 78 below.

P95-96;J79: Here Nārāyaṇa responds to the two latter questions, answering the first by subsuming it to these two. **P only:** It was previously stated in 2.33 that one mūrti was worshiped by the Rudras, etc. If this is the case, then how can there be a single deity form which is worshiped by everyone? Now Nārāyaṇa answers clearly and with all certitude. *Ādyāḥ* here means "existing in the beginning," i.e., "existing even before[material] nature came into being," that is, *anādi-siddha,* "existing in the same perfect state without any beginning." The implication of this is that he is the form of Brahman, full in the unique nectar of pure spirituality (*viśuddha-cidānandaika-rasa-paripūrṇa*).

If someone should say, "How can you say that something which is obviously divided (i.e., existing in separate forms, *paricchinna*) is complete?" The answer to this is in the word *avyaktāḥ* ("**unmanifest**"), i.e., even though these forms are fully complete in themselves, this is not apparent to others. Though these forms are unmanifest to anyone but his own worshipers, when he decides to reveal them their fullness can be understood. They reside in all worlds, starting from the most high abode of Puruṣottama-loka. They are also present everywhere throughout the fourteen worlds beginning with Bhūrloka.

J only: The word *ādyā* here is defined as meaning *anādi-siddha* or "existing in the same perfect state without any beginning." *Avyaktā* means that these forms are unmanifest to anyone but the worshiper. Nevertheless, they exist everywhere in the higher spheres amongst the gods and in the middle spheres amongst the humans.

Both: The word *tiṣṭhanti,* "are present," means that they are manifest to their worshipers. Even though previously (2.31) it was stated that there are twelve forests in Gopāla-purī

and that these mūrtis have their existence there, it is now being said here that these same forms can be worshiped anywhere else simply by meditating on those holy places.

(77)

रूदत्रेषु राएदत्रथ बत्रह्मण्योवझ बत्राह्मथ देवेषु दएवथ मनुष्योषु मानवथ
विनायके।षु विगाननाशिनथ आदित्योषु ज्योतिर्गन्ज्ञार्वेषु गान्ज्ञावस
अप्सारःस्वेवझ गाएर्वस्तुष्वेवझ क।म्या अन्तर्ज्ञाने प्रक।शिनथ च

rudreṣu raudrī, brahmaṇy evaṁ brāhmī, deveṣu daivī, manuṣyeṣu mānavī, vināyakeṣu vighna-nāśinī, ādityeṣu jyotir, gandharveṣu gāndharvī, apsaraḥsv evaṁ, gaur vasuṣv evaṁ kāmyā antardhāne prakāśinī |

Comment on text: BY has *antardhaneṣv aprakāśinī.* Most texts read *aprakāśinī*, but VV's commentary supports the above reading.

Translation:

My form is like that of a Rudra amongst the Rudras; a Brahmā to Brahmā; a god amongst the gods; a human amongst the humans. Amongst the Vināyakas the form is the remover of obstacles, Gaṇeśa; light amongst the Ādityas; a Gandharva amongst the Gandharvas; Āpsarasī Go amongst the Apsarās, the desirable Vāsavī amongst the Vasus, and the visible form Prakāśinī after disappearance.

Commentaries:

VV 78: Here is the answer to the third question about who worships which deity. By naming them individually, he elaborates on the text, "present amongst all gods" (text 76). By saying that the Raudrī-mūrti manifests amongst the Rudras and that the Rudras worship him in that form, the second question is also being answered. The same applies in the other cases also. In response to the question, "**Which *mūrti* remains after disappearance?**" The answer is *prakāśinī*, "**the visible,**" or, "that which illuminates." The reason for this is that light cannot exist without darkness, therefore light can only appear where there is an absence of light. **BY 63b:** Given in 78 below.

P97-98;J80: P only: Now here it is stated that even though the twelve forms (*mūrtis*) of Śrī Kṛṣṇa are all in every way supreme, they are different according to their respective attributes and are thus perceived differently by their worshipers (*ārādhaka*). Thus in order to clarify this, Nārāyaṇa speaks the following section beginning with *rudreṣu.* Raudrī is the name of the form which appears amongst the Rudras; he takes on a form which follows Rudra's nature and thus possesses the specific power to fulfill Rudra's desires (*rudrābhilaṣitārtha-pūraṇa-śaktimatī*). **Both:** They are the way they are according to the mood manifest by the worshiper, taking on forms with the corresponding qualities and appearance, etc., in the way that has been stated in BhP 10.43.17:

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrtimān
gopānāṁ svajano'satāṁ kṣitibhujāṁ śāstā svapitroḥ śiśuḥ

mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

As Kṛṣṇa entered the arena with his elder brother Balarāma, he was recognized differently by each observer: the wrestlers saw him as a bolt of lightning, the ordinary menfolk saw him as the best of men, while the women saw him as the incarnation of Cupid. The cowherds thought of him as a relative, while the evil kings saw him as their punisher, his parents as their baby. King Kaṁsa recognized him as his death, while the ignorant thought of him as a something great, the yogīs as the supreme truth, and the Vṛṣṇīs as their worshipable deity.

This section is a reply to the question about which gods worship which forms? (2.75). The question about the ornaments is also given an answer here. The reference to Brahmā means to all the residents of Brahmaloka. The next item, "**a god amongst the gods**" comes out of the order in which the question was asked because of the god's being less important.[103] The human beings to which the Lord's human form appears are Sanaka and others like him who are knowers of Brahman; these persons are sometimes considered as humans, sometimes as gods. Amongst the Apsarās, the same principle is followed and the form is known as Āpsarasī. The word Gauḥ (nominative singular of *go,* "cow, etc.") is connected to the root √*gī*, "to sing," the name meaning "one whose form is revealed through song." The same principle follows for the Vasus also, the mūrti being known as Vāsavī. This mūrti is also called *kāmyā* because it fulfills all desires. The mūrti which is invisible is named Prakāśinī, while the one which does remain there is known as Aprakāśinī, or "invisible." [104] This name is appropriate because it has only been heard of by some people.

SM, YM 78: Apasarasī mūrti also known as *go-mūrti. vāsavī-mūrti.* Cf verse 32 above. He reads Prakāśinī rather than Aprakāśinī, "And the deity who is incognito is also known as Prakāśinī as he manifests himself in the heart of a worshiper." Attributes to Viśvanātha the comment that these twelve deities are the titulary deities of the twelve rasas. This may be found elsewhere but not in this commentary. **KK 95**: "My form, which fulfills desires, is present even when invisible."

(78)

आविर्भावतिरोभावा स्वपदे तिस्त्रति च तामसाथ राजसाथ सातिवकी मानुषाथ विज्ञानगानानन्दगानसाङ्किदानन्दएकारसे भक्तियोगे तिस्त्रति चच

āvirbhāva-tirobhāvā svapade tiṣṭhati | tāmasī rājasī sāttvikī mānuṣī vijñāna-ghana ānanda-ghanaḥ saccidānandaikarase bhakti-yoge tiṣṭhati ||

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103 I am not sure what question is being refered to. It is actually "a human amongst humans" which is being presented out of turn.

104 In text 33, there two forms "one who has gone to his own abode" and "one who remains on the Earth" which are left. There is some confusion here because in the printed text, both *prakāśinī* and *aprakāśinī* are found. SM reads Prakāśinī in the text, but explains the second prakāśinī as though applying to it: "Though the Lord is present in this form, he is invisible. How is this known? Because he appears to certain worshipers through sound vibration; thus he is called visible (Prakāśinī) to them.

Comments on text: KS reads the first line (up to *mānuṣī*) as a continuation of the previous sentence (77). KK divides into three sections: after *tiṣṭhati* and after *sāttvikī*. VV reads *tāmasī,* etc., with the previous portion. **VV,SM,YM** reads *avirbhāvātirobhāvā*. KS, KK, BY have the above version. KS, KK, reads *vijñāna-ghana ānanda-ghanaḥ saccidānandaikarase*

Translation:

The mūrti which is sometimes manifest and sometimes unmanifest remains in his own abode. The form amongst humans is sometimes in the modes of ignorance, passion or goodness. This form which is embodied spiritual realization and joy is permanently situated in bhakti-yoga, exclusively characterized by eternity, knowledge and bliss.

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Commentaries:

VV 79: Here Nārāyaṇa answers the question, "**Which mūrti returns to his own abode?**" (text 75) The word *āvirbhāvā* is taken as an adjective meaning "having an appearance." The word *atirobhāvā* as an adjective meaning "never disappearing." Thus, the mūrti which is always manifest and never unmanifest remains ever present in "**his own abode,**" i.e., Kailāsa, Satyaloka or Vaikuṇṭha. The reason for this threefold division is given in the following portion of the text: "[This form is situated] **in the modes of ignorance, passion or goodness**." The next section responds to the question "Where does the human (*mānuṣī*) form of the Lord remain?" This human form is named *vijñāna-ghana ānanda-ghana*, "**embodied spiritual realization and embodied joy.**" This human form is eternally situated in *bhakti-yoga*, which "**is exclusively characterized by eternity, knowledge and bliss.**"

BY 63: Having been asked by Brahmā how human beings sacrifice (text 75), Nārāyaṇa answers. Thus, the mūrti which is always manifest and never unmanifest remains ever present in "**his own abode,**" i.e., Kailāsa, Satyaloka or Vaikuṇṭha. The reason for this threefold division is given in the following portion of the text: "[This form is situated] **in the modes of ignorance, passion or goodness**." Where is the human form situated? The human form, which is characterized as solidified consciousness, or as solidified bliss, is situated in *bhakti-yoga* which "is characterized as the unique rapture of eternity, knowledge and bliss."

P98b-99;J81:[105] That form which sometimes is manifest, i.e., sometimes becomes incarnate within the universe, and sometimes unmanifest, i.e., sometimes outside the view of the world, "**is situated in his own abode,**" i.e., Goloka, which is a special manifestation of Vṛndāvana itself. By this reference to his own abode (*svapade*), it shows that the other mūrtis are delightful manifestations of this very form, i.e., it is the fullest manifestation of the Lord's form. Thus the eleven other forms starting from Raudrī are each of a different character. The first nine have some *upādhis*, whereas the last two do not.[106]

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105 The texts of the two commentaries are pretty much the same, but the orders are different. I have taken it that P has been mixed up and followed J.

106 SM writes that the first nine mūrtis accept some aspect of the modes of nature; the next two are without any touch of such qualities. The twelfth mūrti appears amongst the human beings. These are the three divisions

[**P only**] With reference to his appearances and disappearances in Vṛndāvana, [**Both:**] Kṛṣṇa says in the *Gautamīya -tantra*:

idaṁ vṛndāvanaṁ ramyaṁ mama dhāmaiva kevalam
pañcayojanam evāsti vanaṁ me deha-rūpakam
kalindīyaṁ suṣumṇākhyā paramāmṛtavāhinī
tatra devāś ca bhūtāni vartante sūkṣma-rūpataḥ
sarvadevamayaś cāhaṁ na tyajāmi vanaṁ kvacit
āvirbhāvas tirobhāvo bhaven me'tra yuge yuge
tejomayam idaṁ ramyam adṛśyaṁ carma-cakṣuṣā

This beautiful land of Vṛndāvana is my eternal abode. The woods which extend for five yojanas are veritably my own body. The Kālindī River which flows through it is the Suṣumnā channel which carries the currents of pure nectar. Living there in subtle form are the gods and other beings, and I, who am the essence of all the gods, do not abandon this wood at any time. In every age, I am sometimes manifest and sometimes unmanifest, but this effulgent, transcendental aspect of my abode is not perceptible to the mundane sense of sight.[107]

In the *Brahma-saṁhitā* also:

ānanda-cin-maya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I worship as the primordial man, Govinda. Although he lives in Goloka with those portions of his who are imbued with ecstatic conscious pleasure, being as they are manifestations of his very self, he becomes the all-pervading sould present in everyone.[108]

The statement that this abode is the highest of all is comprehensible in accordance with the worshiper's mood and the revelation of that glory to him. In fact, however, that glory was shown by the Lord to the residents of Gokula right here in the Brahma-hrada after he lifted them out of the water.

darśayāmāsa lokaṁ svaṁ gopānāṁ tamasaḥ param

He showed the cowherds their own eternal destination, which is beyond the darkness of this world (BhP 10.28.15).[109]

The twelfth form which appears amongst the three types of humans, appearing differently to them in three different ways according to their perception, as was

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amongst the twelve forms.

107 Also found in Padmapuräëa 4.75.8-13. Jéva quotes in GCP 1.18, GCU 29.96, VT 47.21, 90.48, BRS 3.4.76comm, MM 393, UN 15.2.2 (comm), KrsnaS 106, BrahmaS 5.52 (comm).

108 Another popular verse often quoted by Jéva: GCP 15.74, VT 46.7; UN 3.55, 1.18 (comm); 15.3.19 (comm), KrsnaS 177, 186, 188; RKAD 65; CC 1.4.12, 2.8.39.

109 See also GCU 29.80, VT 1.2, 78.13, 90.49, BrahmaS 5.42 (comm), 5.65 (comm).

previously shown in the *mallānām aśanir* verse. Thus it is said, "**in the modes of ignorance, passion or goodness**."

But that same original form can be revealed elsewhere, indeed anywhere there is pure devotional service, so naturally the residents of his own abode will see it. In order to show this, he clarifies the nature of such devotional service with the words *vijñāna-ghana*, etc. *Vijñāna* refers to the knowledge which is characterized by [understanding of] his form and qualities, etc., all of which are in direct opposition to unconscious matter. The word *ghana* means "solid" or "dense." Thus *vijñāna-ghana* means solidified spiritual energy, i.e., spiritual energy which has taken form. Such is his identity. In the same way, *ānanda-ghana* indicates a form which is in opposition to all distress. Kṛṣṇa who is of this nature manifests or appears where there is devotional service which is similarly eternal, knowledge and blissful in character.

SM 79: A very long purport in which he cites Bhaktivinoda Ṭhākura's entire commentary to the *ānanda-cinmaya* verse from *Brahma-saṁhitā*. This contains the Ṭhākura's arguments for *svakīyā-vāda*. He also quotes the entire section from *Śrī-Kṛṣṇa-sandarbha* which deals with the verses BhP 10.28.14-16 when Kṛṣṇa showed the gopas Goloka. About the last element of the text, "**bhakti-yoga, exclusively characterized by eternity, knowledge and bliss,**" SM makes extended comments. He quotes BhP 11.14.3 and Viśvanātha's commentary which explains *bhakti-yoga* as the purport of the Veda and the essence of the *hlādinī śakti*. VCT there quotes 11.14.21 where Kṛṣṇa says, "I am exclusively attained by bhakti and nothing else." SM refers back to GTU 1.15, *bhaktir asya bhajanam*. Gītā 11.53-4, CC Madhya 20.124-5, BhP 3.25.32-3, 3.29.11-2. These last two four verses are excellent definitions of *nirguṇā bhakti*. **YM 79:** Follows PJ. **KK 96-7:** "Sūrya Nārāyaṇa amongst the Ādityas." "My form is also present as the deity of ignorance, the deity of goodness and the deity of passion."

(79)

प तत्प्राणात्मने

प तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ tat prāṇātmane
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

I offer obeisances to the soul of the life-breath. OM, this is the truth throughout the three worlds.[110] I offer repeated obeisances to him who is verily the soul of prāṇa.

Commentaries:

VV 80, BY 64: Neither of these authors give any explanation to the subsequent mantras except to say that this in response to the question about how Brahmā, his sons and

110 The three worlds which are his glory. (NG) It may be useful to find Jéva or Prabodhänanda's gäyatré-vyäkhyäs to see how they explain the use of these three worlds there. YM says that these three here refer to the *manuñya-loka, deva-loka* and Goloka Våndävana.

others sacrifice to the respective forms.

P 100; J 82: In answer to the question about how his devotees sacrifice to these forms, Nārāyaṇa gives the mantras which are destined to the different forms. **P only**: All these prayers and meditations must absolutely be destined to the manifestation which is most filled with the essence of love (*prema-rasātmikāya āvirbhāvāya*), otherwise service to Kṛṣṇa cannot come about. The Śruti here completely reveals the mystery of Śrī Kṛṣṇa by quoting Nārāyaṇa's instruction to Brahmā in this supreme *stuti* which demonstrates that Kṛṣṇa is the essence of all these forms. As shown before, the Para Brahman Kṛṣṇa is the object of the *praṇava mantra*. *Prāṇātmane* means that the life air in the body are identical with him. The idea is that Kṛṣṇa is deserving of feeling that commits one's entire life breath.That which is designated by the *praṇava* is not *prāṇa*,[111] which is, after all, unconscious matter, but that supreme substance which possesses multiple energies, Brahman. Brahman is also intended by the three-word formula *bhūr bhuvaḥ svaḥ* as the Supreme Brahman is the inner soul of the jīvas who permeate the three worlds. OM is thus seen to be a name fit to designate the Supreme Brahman Kṛṣṇa. The same goes for the words Govindāya and Gopījanavallabhāya. The word *bhūḥ* indicates the seven lower planetary systems starting with the earth, *bhuvaḥ* the middle sphere, *svaḥ* the upper seven planetary systems. The idea being that he is superior to the forms of the gods on these planets. Alternatively, it can be understood that **Both**: he is the indwelling soul of the life airs designated by the word *prāṇa*. In the phrase starting with *om tat sat*, the three planetary systems Bhūr Bhuvaḥ and Svaḥ are considered to be his personal opulences (*svarūpa-vaibhava*). Therefore, I bow down to him, i.e., I surrender myself to Him.

(80)

प श्चथकृ्ष्णाय गोविन्दाय गोपथजानवश्धभाय
प तात्सद्भूर्भुवःस्वस्तास्मए वए प्राणात्मने नमो नमः च

oṁ śrī-kṛṣṇāya govindāya gopī-jana-vallabhāya
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

OM. Obeisances to Kṛṣṇa, Lord of the Cows and lover of the Gopīs. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

Commentary:

P101,J83. If one should ask to whom the previous mantra was refering, that is clarified here. In the Bhagavad-gītā (10.42) it is said that the Lord maintains the entire universe with only a small fraction of himself -- *viṣṭabhyāhamidaṁ kṛtsnam ekāṁśena sthito jagat*. **P only**: The same thing is to be understood in the following seventeen mantras all of which end in *prāṇātmane namaḥ*. But it should be added that since the *prāṇa* is situated in the heart and *vyāna* is all-pervading in the body, these two life airs are predominant

111 The five life airs are *prāṇa, apāna, vyāna, udāna* and *samāna*. This is the customary order in which these life airs are given, e.g. *Bṛhadaraṇyaka Upaniṣad,* 3.9.26).

and that therefore the primary aspects of the Lord, Kṛṣṇa, Govinda and Gopījanavallabha, are related to them. The secondary features of the Lord, Pradyumna and Aniruddha, etc., are connected with the secondary life airs *apāna, samāna,* and *udāna.*

SM 81: Quotes a portion of Bhaktivinoda Ṭhākura's commentary to Brahma-saṁhitā 1. This text seems to apply rather to text 78. **YM 81:** Refers to purport of 1.14. In this verse, he identifies *bhūḥ, bhuvaḥ* and *svaḥ* to the worlds of the humans, gods and Goloka Vaikuṇṭha. **KK 99.**

(81)

प अपानात्मने
प तत्सद्भूर्भुवःस्वस्तस्मै वए प्राणात्मने नमो नमः च

oṁ apānātmane
oṁ tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Translation:

Om. Obeisances to the soul of the downward breath.[112] Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

(82)

p कृष्णाय रामाय प्रद्युम्नायानिरूद्धाय
प तत्सद्भूर्भुवःस्वस्तस्मै वए प्राणात्मने नमो नमः च

oṁ kṛṣṇāya rāmāya pradyumnāyāniruddhāya
oṁ tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Translation:

Obeisances to Kṛṣṇa, Balarāma, Pradyumna and Aniruddha. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

(83)

112 *Apāna* is the downward life air which is situated in the lower body and is particularly involved in the excretion of urine and feces. *Apāno meṇḍhra-pāyvoś ca ūru-vṛṣaṇa-jānuṣu.* (*Vaśiṣṭha-saṁhitā* 2.45)

प व्यानात्मने

प तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ vyānātmane
oṁ tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Translation:

OM. Obeisances to the soul of the breath which pervades the entire body (*vyāna*).[113] OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

(84)

प श्रथकृाष्णाय रामाय

प तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ śrīkṛṣṇāya rāmāya
oṁ tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Translation:

OM. Obeisances to Kṛṣṇa who is the same as Rāmacandra. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

(85)

प ोदानात्मने

प तत्सद्भूर्भुवः स्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ udānātmane
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

113 "Situated between the ear and eytes, neck, ankles, nose, throat and regions of the eyes. Involved in throwing, picking up, movement, raising of the body, etc." *jaìghodare ca kaöyää ca näbhimüle ca tiñöhati | vyänaù çroträkñimadhye tu kåkäöyää gulphayor api* || (*Vaçiñöha-saàhitä* 2.46) Iyengar, however, says it "circulates the energy derived from breathing and food throughout the body" (*Light on Präëäyäma,* 289).

OM. Obeisances to the soul of the breath held in the throat (*udāna*).[114] OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

(86)

प कृ॒ष्णाय॑ देवकी॒नन्दनाय॑
प तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ kṛṣṇāya devakī-nandanāya
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

Om. Obeisances to Kṛṣṇa, the son of Devakī. Om, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

(87)

प स॒मानात्मने
प तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ samānātmane

oà tat sad bhür bhuvaù svas tasmai vai präëätmane namo namaù |

Translation:

OM. That Gopāla is the soul of the life air which pervades the whole body.[115] OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who verily is the soul of prāṇa.

(88)

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114 *Udāna-vāyu*: One of the vital airs which pervades the human body, filling it with vital energy. It dwells in the thoracic cavity and controls the intake of air and food (*VaśiṣṭhaS* 2.47, 52).

ghrāṇe gale'kṣideśe ca sthāneṣv eteṣu tiṣṭhati |
udānaḥ sarva-sandhisthaḥ pādayor hastayor api ||
udāna karma yat proktaṁ dehasyonnayanādi yat |
poṣaṇādi samānasya śarīre karma kīrtanam ||

115 *Samäna*: Some hold that this life air is only in the region of the navel, for the harmonious functioning of the internal organs (*Gheraëòa-saàhitä,* Iyengar). *Vaiçiñöha-saàhitä* says that it pervades the whole body and is used in growth and conduction of food materials to all parts of the body and nourishment.

प गोपालधाय निजास्वलुपाय
प तात्सद्भूर्भुवःस्वस्तास्मए वए प्राणात्मने नमो नमः च

oṁ gopālāya nija-svarūpāya
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Comments on text: KS has *nija-rūpāya,* but this does not seem to be supported by the commentaries.

Translation:

OM. Obeisances to Gopāla, the true form of the Supreme Truth. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

.

Commentaries:

P109, J91: *By saying nija-svarūpāya, it is indicated that the form of Gopāla is the Lord's foremost form. Therefore Brahmā himself prayed for a vision of this form as the highest goal of human life:*

naumīḍya te'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripicchala-san-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdupade paśupāṅgajāya

I bow down to you, O worshipable one, with your cloud-colored body and lightning-colored clothes. Your beautiful face is effulgently framed with earrings made of guñja berries. You wear a garland of forest flowers and you look so sweet with your hands holding yogurt and fruits in one hand, your flute, horn, and prodding stick in the other. Your feet are soft and you are the son of the cowherd Nanda. (BhP 10.14.1)

(89)

प योऽसाए प्रज्ञानात्मा गोपालधः
प तात्सद्भूर्भुवःस्वस्तास्मए वए प्राणात्मने नमो नमः च

oṁ yo'sau pradhānātmā gopālaḥ
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

OM. That Gopāla is the soul of the source of the material energy (*pradhāna*). OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

KK 108: "The primordial material energy."

(90)

ॐ योऽसाविन्दित्रयात्मा गोपालधः
ॐ तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ yo'sāv indriyātmā gopālaḥ
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

OM. That Gopāla is the soul of all the senses. OM, this is is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

(91)

ॐ योऽसाए भूतात्मा गोपालधः
ॐ तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ yo'sau bhūtātmā gopālaḥ
oṁ tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Translation:

Om. That Gopāla is the soul of being. Om, this is is the truth throughout the three worlds. I offer repeated obeisances to him who is the soul of prāṇa.

Commentaries:

J94, P112: *Bhūtātmā* means that he is the indweller of the five great elements.

SM 92; YM 92: "whose inscrutable power evolves the pañca-bhūtas and for the sake of his devoees makes them conducive to be used in his service."

(92)

ॐ योऽसावुतामपुरूषो गोपालधः ॐ तत्सद्भूर्भुवः
स्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ yo'sāv uttama-puruṣo gopālaḥ
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

Translation:

OM. That Gopāla is the Supreme Person. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

.

Commentaries:

P 113, J 95: The words supreme person (*uttama-puruṣa*) mean that he is even superior to the perfected, pure jīva. As stated in the Gītā (15.17):

uttamaḥ puruṣas tv anyaḥ
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharty avyaya īśvaraḥ

But totally distinct from these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe.

(93)

प योऽसाए परञ्च बत्रह्व गोपालधः
प तात्सद्भूर्भुवःस्वस्तास्माए वए प्राणात्मने नमो नमः च

oṁ yo'sau paraṁ brahma gopālaḥ
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ |

OM. That Gopāla is the Param Brahman. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

.

Commentaries:

P 114; J 96: Brahman is without attributes, whereas the Supreme Brahman possesses attributes and is the foundation of Brahman. As is said in the Gītā (14.27) *brahmaṇo hi pratiṣṭhāham.*

SM, YM 94: Concentrates on the idea of effulgence. All the subsequent quotes have to do with the Supreme Brahman being the source of effulgence. *Gītā* 15.12. Quotes *Brahma-saṁhitā* 40:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam ananatam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I worship Govinda, the Primeval Lord, whose effulgence is the source of the non-differentiated Brahman mentioned in the Upaniṣads being differentiated from the infinity

of glories of the mundane universes appears as the indivisible infinite and limitless truth. (Trans. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura)

evaṁ sakṛd dadarśājaḥ parabrahmātmano'khilān
yasya bhāsā sarvam idaṁ vibhāti sacarācaram

Thus the unborn Brahmā momentarily saw all these aspects of the Supreme Brahman and soul of all, by whose effulgence this entire universe of moving and non-moving creatures stands revealed. (SB 10.13.55)

na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvam idaṁ vibhāti

The sun does not shine there, nor the moon, nor the stars. There are no flashes of lightning, what to speak of fire. Rather, all these illuminate with the light of that Luminous One, by whose effulgence the entire universe stands revealed. (The same verse appears as *Kaṭha Upaniṣad* 2.2.15; *Muṇḍaka Upaniṣad* 2.2.10; *Śvetāśvatara Upaniṣad* 6.14)

SM also quotes

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

That which the Upaniṣads describe as the impersonal Brahman is but the effulgence of his body; the Lord known as the Supersoul is but his localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to him (CC Ādi 1.3)

SM also quotes BhP 10.13.55 and 1.2.11.

(94)

प योऽसाए सर्वभूतात्मा गोपालधः
प तत्सद्भूर्भुवःस्वस्तस्मए वए प्राणात्मने नमो नमः च

oṁ yo'sau sarvabhūtātmā gopālaḥ
oṁ tatsad bhūrbhuvaḥsvastasmai vai prāṇātmane namo namaḥ |

Translation:

OM. That Gopāla is the soul of all beings. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

.

Commentaries:

P115; J 97. *Sarvabhūtātmā* means that he is the indwelling soul of all beings, the *Antaryāmī.*

(95)

ॐ योऽसाए जागत्रत्स्वपनसुसुप्तिमतथत्य तुर्यातथतो गोपालधः च
ॐ तत्सद्भूर्भुवःस्वस्तास्माए वए प्राणात्मने नमो नमः च्च

oṁ yo'sau jāgrat-svapna-suṣuptim atītya turyātīto gopālaḥ |
oṁ tat sad bhūr bhuvaḥ svas tasmai vai prāṇātmane namo namaḥ ||

Comment on text. BY has *jāgrat-svapna-suṣupti-turīya-turīyātīto'nataryāmī gopālaḥ.*

Translation:

OM. Gopāla transcends the three states of consciousness, i.e. wakefulness, dream and deep sleep; he is even beyond the fourth state of divine consciousness. OM, this is the truth throughout the three worlds. I offer repeated obeisances to him who is verily the soul of prāṇa.

Commentaries:

P 116, J 98: About the word *turīya* or *tūrya*, it is said:

virāḍ hiraṇyagarbhaś ca kāraṇaṁ cety upādhayaḥ
īśasya yat tribhir hīnaṁ turīyaṁ tat-padaṁ viduḥ

The three coverings known as *virāṭ, hiraṇyagarbha* and *kāraṇa* do not affect the Supreme Lord who is thus on the fourth level known as *turīya.* [Bhāvārthadīpikā of Śrīdhara Svāmī, BhP 11.15.16) [These three words seem to refer to the different Viṣṇus who are engaged in the material creation.] Vāsudeva is beyond these three forms of the Lord, thus the Turīya state is the same as the Vāsudeva state.

SM 96: Quotes BhP 11.13.27 and 7.7.25 (defining the three states as pertaining to *buddhi*). **KK 114.** "Surpassing wakefulness, sleep and deep sleep, Gopāla is beyond the transcendence of the impersonalists."

(96)

ैकोो देवः सर्वभूतेषु गूढः
सर्वव्यापथ सर्वभूतान्तरात्मा च
कार्माज्ञयक्षः सर्वभूताज्ञिावासः
साक्षथ चेताः केोवलधो निर्गुणश्ल च्च

eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā |
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ
sākṣī cetā kevalo nirguṇaś ca ||

Comments on text: Exact same text as *Śvetāśvatara Upaniṣad*, 6.11. From his commentary, it appears that VV switched *sarvabhūtāntarātmā and sarvabhūtādhivāsaḥ.*

Translation:

One supreme deity is hidden in ever single living being. He is the all-pervading, indweller of all creatures. He is the director of the activities of creation, the resort of all beings, the witness, the consciousness, unique and free from the material qualities.

Commentaries.

VV 97: In anticipation of a question about how the one truth can become a multiplicity of souls, Nārāyaṇa recites the following verse to state that the **one supreme deity** enters into all beings. This is specifically shown by the word "**hidden**," for as it is said in the *Taittarīya Upaniṣad* (2.6.2): *tat sṛṣṭvā tad evānupraviśat* ("He created and then entered the creation."). If someone should suggest that this entering is comparable to that of a candle-flame which emanates from one particular place to enter another, Nārāyaṇa says that he is "**all-pervading**." To prevent the misunderstanding that he is all-pervading like the sky, Nārāyaṇa says that he is "**the resort of all beings**."[116] To say that the Lord is the resort ("habitation, abode") means that he is their basis. This implies that he is their creator and their material or proximate cause (*upādāna-kāraṇa*), or the base material from which they are created.[117] If someone should propose that he has been transformed into matter (*pariṇāma*), Nārāyaṇa says, "**He is the director of the activities of creation.**" This means that he gives the fruits of action. Nārāyaṇa then negates the Nyāya philosophers' conception of *īśvara*; he says: "**He is the indweller of all creatures.**" He is the indwelling soul of all beings, even the young (*śāvaka*). He then negates the equation of the Lord with ignorance (*avidyā*) by saying "**He is the witness.**" The word "witness" (*sākṣī*) is defined as one who creates simply by sight alone. He further negates the argument which say that he is merely one who possesses knowledge, Nārāyaṇa says, "**He is consciousness,**" that is, "consciousness in essence." If it is said, "Well, the self is always consciousness in essence, what is special about him?"

BY 65: How does a plurality of beings come from the one truth? Expecting such a question, Nārāyaṇa explains how due to ignorance of himself, he makes an appearance of entering into everything. I have already commented on this verse in the Śvetāśvatara Upaniṣad. Look there for more details.

P117; J 99: Now Nārāyaṇa instructs Brahmā in order to remind him that he himself should be thought of as his guru. In this respect, it is said that he is the **one supreme deity hidden within every single being,** i.e., he enters into their being. As it is said in the *Taittarīya Upaniṣad* (2.6.2): *tat sṛṣṭvā tadevānupraviśat* ("He created and then entered the creation."). To prevent misunderstanding that he enters like an ordinary person, it is said that he is **all-pervading**. To prevent the misunderstanding that he is all-pervading

116 Cf. *Gītā* 9.4-6.

117 The exact same sentence appears in PJ, where it is said that this point is proved by the word *sākṣī*.

like the sky, it is said that he is **the indweller of all creatures**. To prevent the misunderstanding promulgated by the Mīmāṁsakas, he says, "**He is the director of the activities of creation.**" This is confirmed in the *Brahma-sūtra* (3.2.38) *phalam ata upapatteḥ* ("Because the fruits come from him.") [Cf. SB 10.6.39: *bhagavān devakīputraḥ kaivalyādy-akhilārthadaḥ*; 8.3.19, 7.9.26; etc.]. To eradicate the misconception of the Nyāya philosophers who hold that the living being is equal to the Supreme Lord, he says: "**He is the resort of all beings.**" That is, he is the abode of all living beings. He is the doer and the material cause *upādāna-kāraṇa*. This is confirmed in Vedāntasūtra (1.4.23): *prakṛtiś ca pratijñā-dṛṣṭāntānurodhāt* ("Brahman is also the material nature as this is the stated intention of the Śrutis."). Then, in order to prevent the misconception that he has become the creation through transformation, he says, "**He is the witness.**" This means that he himself is not changed (*nirvikāra*). The *Vedānta-sūtras* also state this -- *śrutes tu śabda-mūlatvāt* (2.1.28). Nārāyaṇa then shows that he possesses spiritual potency as he is pure consciousness in form: "**He is consciousness.**" **PANINI SUTRA.** *īkṣater nāśabdam* (1.1.5). He further shows that his possession of potencies is natural to him, *kevala* ("**unique**"). As said in *Brahmasūtra* (3.2.28) *prakāśāśrayavad vā tejastvāt*: "He is like the sun or fire in that he is the source of light. This is evident from the light which emanates from him." The *Śvetāśvatara Upaniṣad* (6.8) also states:

na tasya kāryaṁ karaṇaṁ ca vidyate
na tatsamaś cābhyadhikaś ca dṛśyate
parāsya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

He has neither duties nor senses by which to execute them. There is no one equal to him, nor is anyone seen to be his superior. Scripture states that he possesses supreme potencies which are varied and natural to him: they consist of knowledge, power and action.

The naturalness of his various energies is substantiated by the statement that "**He is free from the material qualities**" The qualities here are the three material guṇas, sattva, etc., which instigate the living beings to action.

SM, YM 97: Adds quotes BhP 1.2.23, 10.87.2.

(97)

रूदत्राय नमः च आदित्याय नमः च विनायकााय नमः च सूर्याय नमः च विद्यायाए नमः चे न्दत्राय नमः च अगानये नमः च यामाय नमः च नि ृतये नमः च वायवे नमः च कुाबेराय नमः चे ैशानाय नमः च बत्रह्मणे नमः च सर्वेभ्यो देवेभ्यो नमः च

rudrāya namaḥ | ādityāya namaḥ | vināyakāya namaḥ | sūryāya namaḥ | vidyāyai namaḥ | indrāya namaḥ | agnaye namaḥ | yamāya namaḥ | nirṛtaye namaḥ | vāyave namaḥ | kuberāya namaḥ | īśānāya namaḥ | brahmaṇe namaḥ | sarvebhyo devebhyo namaḥ |

Translation:

Salutations to Rudra. Salutations to Aditya. Salutations to Vināyaka. Salutations to the Sun God. Salutations to Sarasvatī. Salutations to Indra. Salutations to Agni. Salutations to Yamarāja. Salutations to Nirṛti. Salutations to Vāyu. Salutations to Kubera. Salutations to Īśāna. Salutations to Brahmā. Salutations to all the gods.

Commentaries:

VV 98: The question about how the Rudras worship their mūrti is answered: "**Salutations to Rudra.**" The eleven Rudras worship the Lord with the mantra "Salutations to the Lord God Rudra." In answer to the question, "How do the humans worship?" it is said "**Salutations to Aditya.**" That mantra is paraphrased as "Salutations to Aditya Viṣṇu." All the other mantras should be understood in the same fashion. The Adityas worship with the mantra "**Salutations to the Sun God.**" The etymology of the word *sūrya* is he who brings forth (*sūte*) the entire material world. Thus by "the Sun God" is meant "the Supersoul whose form is light." How do the demigods worship him? With the mantras, *indrāya namaḥ; agnaye namaḥ; yamāya namaḥ; nirṛtaye namaḥ; vāyave namaḥ; kuberāya namaḥ; īśānāya namaḥ;* and *brahmaṇe namaḥ.* The last mantra, "**Salutations to all the gods**" includes the Vasus, Gandharvas, Apsarās, Kinnara and others.

BY 66: In order to answer the question about how the Rudras worship Nārāyaṇa recites these mantras. To one who is ignorant of the truth of his self, the Brahman known by the name Kṛṣṇa is seen as divided into twelve different forms by ignorance. To one situated in self-knowledge, that Brahman is seen as the single resting place of all these forms. From the transcendental position, only the Brahman without any competitors is the only truth which exists irregardless of the existence or non-existence of illusion. This is the final conclusion.

P 118, J 100: Now the Lord Nārāyaṇa instructs Brahmā in the worship of his manifest opulences (*vibhūti*)[118] with the following fifteen mantras.

(98)

दत्वा स्तुतिञ्च पुण्यतमाञ्च ब्रह्मणे स्वस्वरूपिणे च
कार्तृत्वञ्च सर्वभूतानामन्तर्द्धाने बभूव सः च्च

dattvā stutiṁ puṇyatamāṁ brahmaṇe sva-svarūpiṇe |
kartṛtvaṁ sarvabhūtānām antardhāne babhūva saḥ ||

Translation:

Giving this most holy panegyric[119] to Brahmā, accepting him as a manifestation of himself, Lord Nārāyaṇa bestowed mastery over all creatures to him and disappeared.

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118 SM quotes Gītā 11.38-39 to support this point. Kuśakratha translates *vibhūti* as "representative of the Lord." More correct, "manifestation of power, might; supernatural power."

119 YM: "this second chapter of the *Gopäla-täpiné Upaniñad.*"

Commentaries:

VV 99: After having thus answered Gāndharvī's questions through the recital of the conversation between Nārāyaṇa and Brahmā, Durvāsas concludes by saying to her that Viṣṇu Nārāyaṇa gave this previously quoted glorious panegyric to Brahmā, his very own form, and after this he gave him "**mastery over all creatures,**" i.e., the power to create the worlds, to him before disappearing.
BY 67: Durvāsas is now speaking to Gāndharvī. "**A manifestation of himself**" means that Brahmā is Nārāyaṇa's own son.[120] The *stuti* spoken of here is the one which has just been recited. "Mastery of all creatures" means the power to create the universe.

P 119; J 101: Here we come to the conclusion of the text. The Lord disappeared after giving Brahmā the glorious panegyric and mastery over all creatures. He is called "**a manifestation of himself**" because Nārāyaṇa invested him with his power. Brahmā is thus an *aveśāvatāra.*

(99)

ब्रह्मणे ब्रह्मपुत्रेभ्यो नारदाय यथाश्रुतम् च
तथा प्रोक्तस्तु गान्धार्वि गच्छध्वञ्च स्वालयान्तिकम् चेति च

brahmaṇe brahma-putrebhyo nāradāya yathā-śrutam |
tathā proktas tu gāndharvi gacchadhvaṁ svālayāntikam || iti ||

Comments on text: BY has *śrutaṁ mune* at the end of the first line. In some readings however, it is given as *śrutaṁ yathā*. I don't know why *mune* has been accepted.

Translation:

I have told you, Gāndharvī, exactly that which was said to Brahmā, the Brahmā's sons and to Nārada, just as I have heard it. You and all the gopīs may now go home.

Comments on the text: KS, KK has *nāradāc ca.* VV has *tathā* in the place of *yathā.*

Commentaries:

VV 100, P 120, J 102:: I am repeating this information as I received it in Vedic disciplic succession. Just as I heard it from the sons of Brahmā and Nārada, I have repeated it to you. Now you may go home. The word Nāradāya is in the dative rather than the ablative case, which is permitted by the *Pāṇini-sūtra* (7.1.39) *supāṁ sulug.* The first *tathā* is used in the sense of *yathā.* **PJ only**: The instruction to the gopīs to return to their homes actually means to go back to Kṛṣṇa who is currently entering the forest to begin his cowherding pastimes there.

BY 68. I am repeating this information as I received it in disciplic succession. O Gāndharvi, this scripture was first spoken by Nārāyaṇa to his son Brahmā; Brahmā spoke

120 "Who was born from Nārāyaṇa's very self, i.e., his lotus navel." (YM)

to his sons, Sanaka, Sanat, Sananda, Sanātana and Nārada. I heard it from the Four Kumāras and Nārada and now I have repeated it to you. Now you gopīs, led by Gāndharvī, may return to your own residences. The word *iti* marks the end of the *Gopālottara-tāpanī Upaniṣad*. This commentary to the *Gopāla-tāpanīyo-paniṣad* was written before the deity of Kṛṣṇa by Brahmopaniṣad Yogī, the disciple of Vāsudevendra. 322. This is the 95th of the 108 Upaniṣads to which Brahmopaniṣad Yogī has written commentaries.

Concluding verse by Viśveśvara

bhava-santāpa-santāna-śātinī tāpinī śrutiḥ
tad-artha-bodhinī ṭīkā janārdana-vinirmitā

The Gopāla-tāpinī Śruti destroys the endless sufferings of material existence. The commentary explaining its meaning was written by Janāradana.

Concluding verses by Jīva Gosvāmī

gāndharvī-vara-gāndharva gandha-bandhura-śarmaṇe
vṛndāvanāvanī-vṛnda-nandine nandatān manaḥ
viśveśvaraka-janārdana-bhaṭṭābhyāṁ vaidikācāryābhyāṁ
tadvat prabodhayatinālikhitaṁ citram atratāratamyena
śrī-sanātana-rūpasya caraṇābja-sudhepsunā
pūritā ṭippanī ceyaṁ jīvena sukhabodhinī